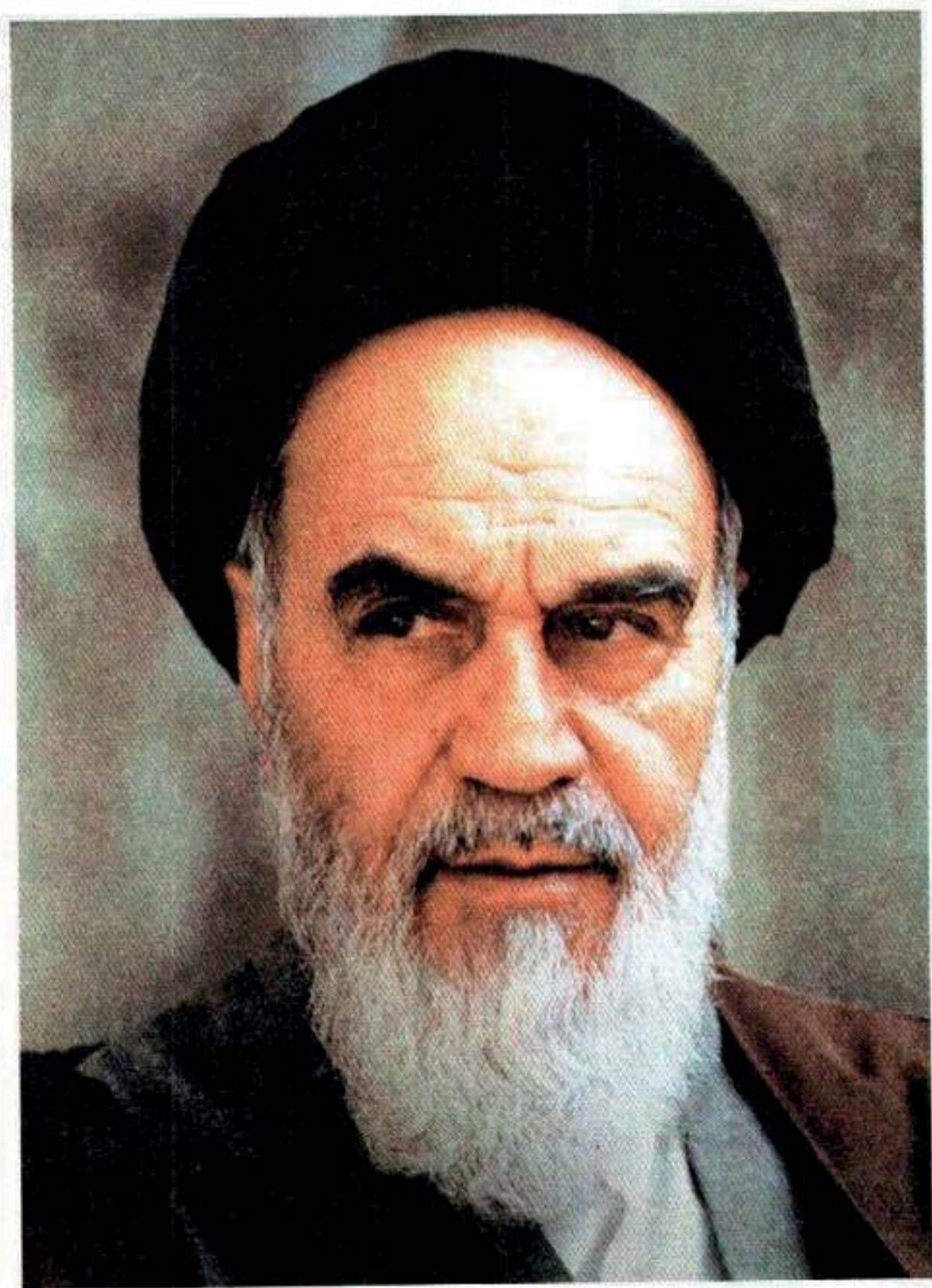


*In the Name of Allah,
the Compassionate, the Merciful*



SPIRITUALITY AND POLITICS
FROM
IMĀM KHOMEINĪ'S VIEWPOINT

A Collection of Articles

*The Institute for Compilation and Publication
of Imām Khomeinī's Works
(International Affairs Department)*

Table of Contents

<i>Transliteration Symbols</i>	<i>i</i>
<i>Preface</i>	<i>3</i>
1. Dynamic Spirituality According to Imām Khomeinī	29
<i>Hujjat al-Islām wal-Muslimīn Riḍā Ramaḍānī</i>	
2. Revivalism of Imām Khomeinī from the Viewpoint of Spirituality and Supplication	51
<i>Dr. Fāṭimah Ṭabāṭabā'ī</i>	
3. Spiritual Perspective to Politics of Imām Khomeinī	69
<i>Mr. Sajjād Chegīnī</i>	
4. Islamic Spirituality	81
<i>Professor Muḥammad-Taḳī Ja'farī</i>	
5. Spirituality of Imām Khomeinī and the Contemporary World	111
<i>Ni'matullāh Bāvand</i>	
6. Islamic Civilization and Thought in the Spiritual and Political Ideology of Imām Khomeinī	131
<i>Ni'matullāh Bāvand</i>	
7. Spiritual Behavior of Imām Khomeinī	147
<i>Dr. Fāṭimah Ṭabāṭabā'ī</i>	
8. Imām Khomeinī: Hero of the Four-Trip Journeys	159
<i>Āyatullāh Javādī Āmolī</i>	
9. Practical Method of Shī'ite Ascetics from the Viewpoint of Imām Khomeinī	181
<i>Dr. Sayyid Muṣṭafā Muḥaqqiq-Dāmād</i>	
10. Man of Unity and Leader of the Majority	193
<i>Muẓaffar Nāmdār Ṭāleshānī</i>	

Transliteration Symbols

<i>Symbol</i>	<i>Transliteration</i>
ا, آ, ع	a, 'a, (')
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ي	y
ة	ah

Long Vowels

<i>Symbol</i>	<i>Transliteration</i>
آ, إ	ā, Ā
ای	ī, Ī
او	ū, Ū

Short Vowels

<i>Symbol</i>	<i>Transliteration</i>
ا	a
ی	i
و	u

Persian Letters

<i>Symbol</i>	<i>Transliteration</i>
پ	p
چ	ch
ژ	zh
گ	g

Imām Khomeinī and the Relationship between Spirituality and Politics

Insiyah Shaykhsolā

“It is necessary for a nation that wants to stand on its own feet and govern itself to awaken first. In “*siyr ilallāh*” (Journey to God) also the men of wisdom have said that awakening is the first stage. If we are aware of our duty, wake up, and understand that we must journey to Allah; that we must fight in the cause of God and arise for the cause of God. You must arise for “Allah” in all its dimensions; whether you are a gathering; whether you are a group, still your uprising must be for Allah.” (*Ṣaḥīfeh-ye Imām*, vol. 10, pp. 243, 244).

Preface

Spirituality (meaning, definition)

The word spirituality means recognition and knowledge, which generally means becoming aware of the realities and mysteries of something while specifically it means discovering the truth of things through manifest science. In other words it is the name of a science of the Divine sciences which theme is understanding God while its ultimate objective is linking to the truth of existence and it is not attained except through manifest knowledge.¹

Considering the presence of common borders between religion and spirituality from the aspect of having regard for the infinite and perpetual world, apart from the presence of certain faithless mystics in the world, the bond between these two continues to exist because all Divine religions are based on spirituality.²

Considering that our discussion is based on the opinions of Imām Khomeinī, the spirituality that is of consideration in this introduction is Islamic spirituality which consists of two aspects of theory and practice as follows:

The Theoretical aspect of spirituality is a collection of the interpretations of the men of spirituality of their own manifest knowledge and opinions about the truth and realities of the universe and human being. The practical aspect of spirituality is passing through the stages and procedures and accomplishing the lofty positions.³ In the history of Islamic spirituality, we witness the blending of spirituality with mysticism that from the second century A.H. gradually separate from one another such that Muhyiddīn Ibn-e 'Arabī has presented theoretical spirituality in a codified form. It is distinct from mysticism that in reality during various eras was negative struggle against social disorders and was more inclined towards asceticism and Puritanism. For this reason, some regarded mysticism to be its social aspect and spirituality to be the cultural dimension.⁴

¹ 'Alī-Akbar Dehkhodā, *Dehkhodā Dictionary*, vol. 10, printed at Tehran University, Tehran 1994, p. 13952, Ja'far Sajjādī, *Dictionary of Spiritual Phrases and Interpretations*, printed at Tahūrī Institute, Tehran year 2000, p. 577.

² R. K. V. T. Esties, *Spirituality and Philosophy*, trans. Bahāuddīn Khorramshāhī, Sorūsh Publications, Tehran, 1996, p. 75.

³ Majīd Bahrāmī, Post-graduate thesis "*Reflection on the relationship of Spirituality with Politics with Reference to Opinions and Thoughts of Imām Khomeinī*", Imām Khomeinī and Islamic Revolution, Research Institute. Tehran, 1992, p. 21.

⁴ *Ibid.*

The man of spirituality believes that in the order of existence, the only one deserving of existence is God while others only reflect His existence and there is no sovereignty apart from Him.¹

On the subject of knowledge of God, Ibn-e 'Arabī states:

"There are two ways which lead to the understanding of God and there is no third way and the person that on the unity of God traverses a path other than these two paths is emulating in his monotheism. The first path is the path of discovery so that it is necessary to attain the knowledge from it and at the time of discovering, the person reaches to this conclusion and has no doubt and hesitation about it and is powerless to resist it. He does not have any reason apart from what he has discovered within himself for him to seek proof from it, the second path is through thinking and reasoning with logical proofs, which is inferior to the path of discovery because sometimes as a result of the opinion of the expert, doubts come to the surface which limits reason. In this instance; in their discovery and their elimination and discussion from the aspect of the Truth, they are faced with difficulty in doing so."²

About the men of wisdom, Şadrul Muta'ālehīn has undertaken great discussions³ Maḥmūd Qeysarī one of the students of Ibne-'Arabī says:

"Spirituality consists of knowledge of the Exalted Truth from the aspect of His names, qualities and manifestations and knowledge of the circumstances of the Origin and the afterlife and of the realities of the Universe and the manner of return of those realities to the single truth, which is that same monotheist essence of the Exalted Truth. Understanding is the manner of behavior and engaging in holy struggle for freeing from the carnal soul and the chains of bondage of sundries and linking to the source of the self and his connection to the whole picture."⁴

¹ Muḥammad-Taqī Fallāḥī, *Religion and Spirituality*, Zolāl Kawthar Publications, Qum, 1996, p. 30.

² R.K. Ibn-e 'Arabī, *Meccan Religious Verdicts*, p. 319.

³ Considering that, the men of wisdom have witnessed the Divine lights and qualities and Divine acts and the manner of possession of the truth in their self with the eyes of truth, there will be no doubt or hesitation in their faith. 'Izzatullāh Dehqān, *Basis of the Spirituality in the narratives and the Qur'an*, Şādiq Publications, Tehran 2002, p. 22.

⁴ Yahyā Yathribī, *Theoretical Spirituality*, Islamic Propagation Office Publications, Qum, 1995, pp. 27-28.

Viewpoint of Imām Khomeinī

On the subject of spirituality he states that,

“The subject of the science of spirituality and practical spirituality is the existence of the Absolute or the Exalted Truth and there is no argument except the Exalted Truth and His Manifestation—which is not other than Him. If a book or a man of spirituality discusses about something other than the Truth, neither the book nor the speaker is a man of religion, and all of these are other than spiritual talent which is beyond the scope of this discussion and besides that is obsolete leave alone inner manifestation and thereafter, nonexistence while being submerged in existence.”¹

At the same time, he believed that spirituality before the descent of the Qur'an is different from after its descent. On this subject he states that,

“If there was no Qur'an, the gate to knowledge of Allah would be closed till eternity, knowledge is other than proving existence and the Qur'an has descended both to prove by means of those same normal methods and at times even by lesser methods and its other face is the knowledge of the Qur'an. Even at this scale that you find in the Qur'an about Him you will not find in any other book.”²

His Holiness the Imām regarded method minus, the religious law and religious law minus method to be incomplete and the true seeker to be a composition of these two knowledge and considering that the mind and the religion both command the same thing³, the Imām too like Mullā Ṣadrā and other philosophers resorted to unity between proof and spirituality. At the same time, he considered the external and internal aspects of religious law to be two sides of a single truth and in his teachings on the verdict of Ibn 'Arabī he states,

“If he observes a person who despite performing religious duties has not attained inner-self, he should become aware that he has not performed the external properly; and a person that desires to accomplish the inner

¹ Imām Khomeinī, *Ṣahīfeh-ye Imām*, Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran 1999, vol. 18, p. 451.

² *Ibid.*, vol. 17, p. 433.

³ *Kullamā Hukm Bish-Shar'*, *Hukm Bil-'Aql wa Kullumā Hukm Bil-'Aql*, *Hukm Bish-Shar'* 'Isā Walā'ī, *Dictionary of Religious Terminologies*, Sharafī, Tehran, 1995.

being without an external path like some of the common Šūfis has no proof from God.”¹

His Holiness the Imām regarded religious law to be in the service of method and the two of them to be in the service of the truth².

He had special regard for the exclusive role of religious law in attaining absolute perfection of a human being and considering the universality of Islam³ as the last and most comprehensive monotheist religion, he endeavored to present a spirituality in line with Islam.

He states:

“In its everything, Islam has basically wanted that lofty ideal; it has no opinion about the creatures of nature except the same opinion of consideration for that spirituality and that exalted position. If it views nature, it is of the opinion that nature is a manifestation of Divinity; it is a wave from the unseen world. If it views a human being, it is in the form of a creature from which one can shape a Divine creature. The teachings of Islam are Divine teachings.”⁴

The thinking put forward by the Imām, on one side the pure Islam was once again introduced while on the other side, the religion that until his era was in isolation and was confined to oblivion arrived on the scene. This is because His Holiness the Imām by combining theory and practice in spirituality founded a new style which is remembered as “Superior spirituality⁵.” Following this viewpoint, Imām Khomeinī criticizes the existing thinking on spirituality and states thus:

“A large group is of the impression that the meaning of spirituality is that a human being finds a place and utters a supplication and makes a series of movements and dances and so forth; is this the meaning of spirituality?! Or one is under the impression that a person who is of a certain behavior, is an

¹ Ismā'il Manṣūrī, *Journey through the Spiritual Philosophy of the Imām*, Āyah Publications, Tehran 1998, pp. 113-114.

² *Ibid.*

³ Imām Khomeinī, *Divine-Political Will*.

⁴ *Ṣaḥīfeh-ye Imām*, vol. 8, p. 435.

⁵ In the field of philosophy, Imām Khomeinī proposed political spirituality and brought spirituality in the social arena and with his actions proved that Global spiritual perspective guarantees liberation and true happiness of human being and he manifested it in himself before all and liberated himself from trappings and limitations. Reflection on the relation of politics and spirituality with reference to the opinion and thoughts of Imām Khomeinī, p. 157.

ascetic should not have any interaction with people whatever occurs in the city. I am an ascetic ... this asceticism was more pronounced in the prophets than in others but they did not go inside their houses and sit down and claim to be ascetics and have nothing to do with the people and let everyone to do as they desired¹."

According to this opinion, the behavior of his consideration was the behavior of the prophets who with their presence in society, would guide the people towards the truth. Therefore, His Holiness the Imām by adopting the behavior of the prophets and the Divine saints, after studying religious sciences and benefiting from distinguished teachers of spirituality that he himself selected so that they also possessed those same qualities meaning who combined theory and practice, entered the realm of true spirituality. In this connection, the series of teachers that prepared the groundwork for the spiritual understanding of the Imām included the following:

Mullā Ḥasan Lobnānī, Mīr Seyyid Ḥasan Ṭāliqānī, Anonymous, Mīrzā Muḥammad-ʿAlī Muẓaffar, Mullā ʿAlī Nūrī, Āqā Sayyid Rāḍī Māzandarānī (Lārījānī), Āqā Muḥammad Riḍā Qumsheʿī², Mīrzā Jahāngīr Qashqāʾī, Mīrzā Hāshim Askūrī, Mīrzā Muḥammad ʿAlī Shāhābādī Eṣfahānī³, Sayyid Rūhullāh al-Mūsawī al-Khomeinī.⁴

In the area of theory, His Holiness the Imām believes in the principle of "Unity of Existence" and "jurisprudence of the perfect human being" in the world of existence and is considered to be among the commentators of Ibn-e ʿArabī. In practical behavior like Ṣadr al-Mutaʿllihīn, believes in traversing the fourfold spiritual journey and compels every religious expert to undertake it. However, he believes that the achievements from the journeys are different considering the range of differences in existence of human. Some traverse these journeys with insight and thinking while some others with eyesight and emotion.

¹ *Ṣaḥīfeh-ye Imām*, vol. 2, p. 116.

² In his own era, he fought against oppression and for a period of time as a sign of protest, he stopped teaching and discussion. He has interpreted the "*Asfār Arbaʿah*" of Mullā Ṣadrā and while mentioning this *Asfār*, the Imām recalls him to memory.

³ His book entitled "*Kashful-Asrār*" that is on the subject of religious jurisprudence has stated certain topics that are well-known. In addition, on the subject of spiritual debates and their relevance to politics, the Imām has repeatedly quoted him and remembers him as "Our master".

⁴ Sayyid ʿAbbās Khomeinī Qāʾim Maqāmī, *Journey of Love*, *Fikr-e Bartar* Publications, Tehran 199, p. 37.

On the subject of the journey the Imām states: "Know that the journey is starting from homeland to destination and passes through abodes."¹

In his book entitled "*Miṣbāḥ al-Hidāyah Ilal-Khilāfah wal-Wilāyah*" that he wrote in his youth and which except for the pen of distinguished men of religion, one is rendered incapable of stating its realities, he has undertaken to describe these journeys as follows:

First Journey: Journey of "*Minal-Khalq Ilal-Ḥaqq*"

In this journey, the devotee passes across nature and its coverings and he witnesses it as a place of appearance of the beauty of God and as a result this kind of looking at the existence of creatures reminds him of the existence of God. Consequently, the devotee attains the position of speaking with God. While becoming aware of his utter poverty, he steps into his humanity and follows the path of asceticism and abstinence for this position is an essential requirement of the humanity of a human being.

Second Journey: *Minal-Ḥaqq Ilal-Ḥaqq Bil-Ḥaqq*

On witnessing God within the confines of creatures, the devotee notices the existence of God in an absolute form. The existential identities are set aside and the devotee becomes aware of the truth of the names and qualities and with the help of the Exalted Truth traverse through them. In this journey, God manifests Himself to the devotee in the position of unity and if there is the slightest slip-up in the devotee, He causes him to be overtaken with feeling of godliness or else with the help of God, the devotee enters the next stage.

Third journey: *Minal-Ḥaqq Ilal-Khalq*

The devotees that in the acts of God are the creature's journey and arrive at the truth of those acts. Thus he becomes aware of the wellbeing of the creatures and of their good and bad and with this reality of existence enters the final stage.

Fourth Journey: *Minal-Khalq Ilal-Khalq bil-Ḥaqq*

The devotee returns to the fold of the creatures. He who has become the mirror image of the truth and has become aware of the truth of creatures, their potentials and capabilities and the manner of upgrading them must in order to complete his spiritual journey undertakes to guide the creatures. This

¹Imām Khomeinī, *Miṣbāḥ al-Hidāyah Ilal-Khilāfah wal-Wilāyah*, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran, 1994, p. 87.

is because a spiritual being aware of the good and bad of the creatures has accomplished the qualification for establishing a utopia based on truth¹.

Imām Khomeinī, in the course of these journeys, has come to regard acting on the instructions of religion and belief in the religious authority of the prophet and the Imāms as symbols of perfect human beings and the chosen ones of God and the intermediaries of knowledge as being necessary. Moreover, he considers them to be the measuring rod for judging the right path from the wrong one.

On the subject of the missions of the prophets, he states:

"The prophets were assigned to the prophetic mission in order to develop the spiritual growth of human beings and to get rid them of impediments. What a pity that Satan has taken an oath not to allow them to realize what they desire by means of his operatives."²

According to Imām Khomeinī every human being in this world is traveling towards his specific path.

"We are all on the path which passes through the middle of hell³; its interior is exposed in the other world. In this world every individual has his own exclusive path and is in the process of journeying either on the straight path that leads to heaven and higher or the path of deviation towards the left or deviation towards the right that both lead to hell."⁴

In the climax of one of his supplications with God, His Holiness the Imām implores thus:

"O God, guide us on the straight path of humanity and get rid us of ignorance, selfishness and the abasement of ego-centricity and cause us to join the gathering of the masters of the flight of spirituality and the sacred status of the followers of the hearts of spirituality; remove the veils of darkness and the veil covering our inner light so that we attain the true ascension in prayers of the needy and emit the sound of the four calls to prayer in all directions of the earth and the heavens; and cause us to conquer the gates of the mysteries of the unseen and make our souls to discover the secrets of the One so that we supplicate in the manner of the religious

¹ *Ibid.*, pp. 87-90.

² Imām Khomeinī, *The Path of Love*, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran, 1989, p. 27.

³ *The Path of Love*, p. 31.

⁴ *Ibid.*

custodians and grant us the favor of attaining the sweetness of supplication of the Master of Guidance; and detach our hearts from others and draw it towards Thyself; and cover our eyes from others that are the devils in the path of devotion and enlighten them with Thy Own Beauty for verily, Thou are the Custodian of Guidance and Favor.”¹

Politics (terminological-definition)

Politics is defined as maintaining and safeguarding while in ordinary terms it means any kind of method, strategy and policy for administration or betterment of any affair whether personal or social in the same way that we speak of economic, military, financial, education policy and so forth. In specific terms, it is applied to government meaning the power structure in society that maintains or moves forward the existing order².

In Islamic terms, it is rooted in the meaning of planning and from its usage; it appears to imply taking care, developing, educating, purifying and reaching to perfection³.

At present, the meaning of the science of politics has undergone fundamental changes in comparison to the time before the Renaissance. If before it was based on the axis of happiness and virtues in human beings, in the modern era it is based on worldly belongings.

Various definitions of politics have been presented which in every era has been in contact with the historical-political condition of societies and the way of thinking of their intellectuals. Here we undertake to present some specimens as follows:

“In our opinion politics means striving to sharing power or making attempts to gain influence in distribution of power whether among governments or among the groups in a government.”⁴

Aristotle regarded the aim of politics to be the attainment of general welfare and in the book entitled “Politics” he writes, “That society is superior to all societies and embraces all other societies, which seeks the general good and this can be called a city or political society.”⁵

¹ Imām Khomeinī, *Jilwih-hāye Rahmānī*, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran, 1989, p. 18.

² *Dehkhodā Dictionary*, vol., 8, p. 12225, Dāriush ‘Āshūrī, *Political Thesis*, Morvārīd Publications, Tehran 1991, p. 212.

³ Majīd Bahrāmī, Post-graduate Thesis, *A Reflection at the Relationship between Spirituality and Politics with Approach to the Opinions and Philosophy of Imām Khomeinī*, Imām Khomeinī and Islamic Revolution Research Institute, Tehran, 2002, p. 31.

⁴ Imām Khomeinī Educational-Research Institute, Section on *Philosophy of Politics*, Qum, 1996, p. 23.

⁵ *Reflection on the Relationship of Spirituality and Politics*, p. 33.

Harold Lassol considers politics to be a knowledge or that teaches us "Who wins? Who wins what? When he wins? How he wins?"¹

According to Raymon Arden, "Politics is defined as decision-making about disagreeable events of society."²

Islamic scholars have also stated definitions of politics. For example, Fārābī while regarding politics as a civil science states:

"The path to creation of virtue within the self is that the virtuous actions and traditions continue to be widespread and observed in cities and among the nations. This is not possible except through a government under whose auspices these actions, traditions and ethics are in vogue among the people ... the outcome of these services is called politics."³

According to Khaldūn also, politics or in other words, civilian politics is the science of planning and redressing of home or cities as demanded by ethics and wisdom so that it urges the masses to pursue a method that guarantees their protection and survival⁴.

Ghazālī states that, "politics in the terminology of people is showing the way to them that saves them in the world and the hereafter."⁵

By comparing the definitions of the Islamic and non-Islamic philosophers, we can observe the differences in the basis of thinking, objectives and procedures such that the politics of Islam is based on the sovereignty of God and the religious authority of distinguished individuals granted the permission of God and originates from the manner of viewing of Islam of the order of existence and the place of human being in it. In religious philosophy only with legitimate tools one can attain the objective. Politics is the only means for perfection of human being and attainment of Divine proximity and at the same time, benefit welfare and utilizing the material resources and is not incompatible with Divine proximity; rather what it rejects is seeking worldly pleasures and only the material world, which is the objective of mere politics according to the contemporary view.

¹ *Ibid.*

² Imām Khomeinī Educational-Research Institute, *Philosophy of Politics* section, Qum, 1996, p. 24.

³ *Ibid.*

⁴ *Ibid.*

⁵ Majīd Bahrāmī, Post-graduate Thesis, *A Reflection at the relationship between Spirituality and Politics with an Approach to the Opinions and Philosophy of Imām Khomeinī*, Imām Khomeinī and Islamic Revolution Research Institute, Tehran, 1992.

Viewpoint of Imām Khomeinī

On the definition of politics, His Holiness the Imām regards it as a means for perfection and guidance of nations and opines:

“Politics is that which guides the society and leads it; that pays attention to watch all the interests of society and guides them towards that which is in their interest and is for the good of the individuals; and this solely is of the prophets and following them, of the enlightened scholars of Islam.”¹

In another place, he introduces politics thus:

“What is politics after all? It is relations between the ruler and the nation; it is relations between the rulers with the rest of the governments; it is prevention of existing corruptions—all these are politics that exist.”²

The Imām has mentioned politics to be the same as religion and states:

“By God, Islam is politics through and through.”³

On the other hand, he states that, “Islam is the religion of politics; it is a religion in whose teachings, in its tenets politics is clearly noticeable.”⁴

On the subject of power as an essential ingredient of politics, he states:

“Power is a means for consolidation of the truth and establishment of the system of truth and the only power that can realize the reality of the truth in the world of human beings is the power that originates from the essence of the Truth and is perfect and direct.”⁵

Therefore, government in Islam is different from what has until now existed in the ungodly orders.

On the subject the Imām states:

“Islam and likewise the rest of the Divine administrations and Divine calls are involved with all aspects of human beings from the lower level to whatever level that they move up. It is unlike these governments which are only concerned with state politics. In the same way, that Islam has state

¹ *Ṣaḥīfeh-ye Imām*, vol. 13, p. 398.

² *Ibid.*, vol. 3, p. 227.

³ *Ṣaḥīfeh-ye Imām*, vol. 1, p. 65.

⁴ Imām Khomeinī, *Islamic Government or the Guardianship of Jurist*, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran 1994, pp. 152-153.

⁵ Majīd Allāhyārī, post-graduate thesis entitled “*Spirituality from the Viewpoint of Imām Khomeinī*”, Imām Khomeinī and Islamic Revolution Research Institute, Tehran, 1992, p. 237.

politics ... and many of its tenets are political commandments. It has spiritual tenets; there are the realities; there are the spiritualities.”¹

In describing his own political philosophy, the Imām mentions the reason for the formation of government as:

“My reason is that all the administrations, which have existed from the dawn of Islam until now and all the things that the prophets have had from the dawn of creation until now and the saints of Islam have accomplished until the end including the spiritualities of Islam; the mysticism of Islam; the wisdom of Islam—spirituality is placed at the top of all these affairs. This is the very reason for formation of government. Of course, there is establishment of justice but the ultimate objective is to introduce God and the spirituality of Islam.”²

With the conviction in the “Theory of the religious guardianship” at the head of his political philosophy, he believes that governing over mankind is exclusive to God and by His permission, the immaculate human beings of the earth because only in that case can a human being be guided towards his lofty objective. He states:

“The Almighty and Exalted God commanded the prophet to handover this administration and this politics to the Commander of the Faithful. In the same manner, the prophet of Allah was political and it is not possible establish a rule without politics. This administration which is tied to politics was proven to the Commander of the Faithful on the day of the Feast of *Ghadir*.”³

According to the Imām, this government that is synonymous with religious jurisprudence is entrusted to the Invisible Imām (*'a*) and on his own recommendation, at present the theologians and the jurisprudents are responsible for it. With the reappearance of the Immaculate Imām (may God hasten his reappearance) who according to the Imām is a manifestation of the “Perfect Human Being” on earth, the administration will return to him for establishing justice among mankind.

On the subject, the Imām states:

¹ *Sahīfeh-ye Imām*, vol. 3, p. 219.

² *Ibid.*, vol. 2, p. 298.

³ *Ibid.*, p. 113.

“During the era of His Holiness the Savior—peace be upon him—the administration will become one. The power of government; justice, a social justice will be established all over the world—not that the human beings will change and become different human beings. The human beings are the same with one group of good human beings and one group of bad human beings - except those that are bad can no longer do anything wrong.”¹

The relationship between spirituality and politics with reference to the philosophy of Imām Khomeinī

Although from the start of the discussion until now the connection between spirituality and politics is clearly evident in the lofty philosophy and thinking of Imām Khomeinī, nevertheless we thought it better to take a more specific look at this subject.

By and large, in the relationship between spirituality and politics the presence of five general viewpoints seems logical as below:

1. Spirituality and politics are totally distinct from one another and have no common points because spirituality is concerned with the individual while politics is related to society. Spirituality is heavenly while politics is earthy and ...
2. Spirituality is part of politics
3. Politics is a part of spirituality
4. Politics and spirituality have commonalities
5. They are perfectly correlated and have no point of difference between them.

His Holiness the Imām regarded spirituality at the head of sciences and regarded it as part of politics. This is because as pointed earlier on the one hand he regarded politics to be the same as religion and on the other hand he mentions the objective of religious law as being connection to the knowledge of Allah. Therefore, all his viewpoints including his political outlook contained the hue of Divine knowledge. In reality, the bond between spirituality and politics goes back to the history of the dawn of Islam and the Islamic movements. The role that the Imām considered for spirituality in the field of politics was a transforming role in the revolutionary and political movements.

According to the Imām, dictatorship and the existence of gods in the society that created a discrepancy in the relationship between worship of

¹ *Ibid.*, p. 24.

human being and the Divinity of God. This is regarded as the biggest social obstacle to the journey of human beings to the final destination of Divine proximity and virtuous behavior and consequently, it is his most important apprehension in the social arena.

He states:

"All the problems which are present is that God willing, we want to cut off the hands of the tyrant and we want to suppress the powers and drive them away from the land of Muslims, God willing. All these are preliminaries for restoration of calm in this land. The thing that is fundamental is the "Divine Journey"; it is devotion to God...all worship is for Him..."¹

The departure of the arrogant is a preliminary for the liberation of the oppressed and attainment of true happiness. Politics, society and economy are of value to the extent that they are for implementation of Divine commandments and are at the service of knowledge of Allah.

He states that:

"The subject under consideration is that a system that is opposed to the system of Islam in every aspect. Both its culture is opposed to the system of Islam as well as its army and also economy and also its politics must be revolutionized and the Islamic order be realized...we want all Islamic commandments to be implemented and we shall prove in practice that the commandments of Islam are progressive."²

The lofty spirituality of the Imām's consideration is compatible with such an Islam that the Imām interprets as "pure Islam". Lofty spirituality frees politics from becoming secular and social actions from becoming ungodly on the one hand and production and reproduction of mistaken chain of expressions of devotion and contrary with the common and accepted social and non-monotheist laws and norms currently in place.

According to the philosophy of Imām Khomeinī, religion is not preoccupation of tomorrow; rather the societies are in need of it today and if religion is not capable to reform our world, it is incapable of correcting our afterlife. While rejecting the notion of segregation of religion from politics, he states:

¹ *Ibid.* vol. 19, p. 51.

² *Ibid.* vol. 4, p. 452.

"... You attend to your mosques and pray as much as you can; recite the Qur'an as much as you desire—the governments also shall leave you alone and have nothing to do with you. However, this is not Islam. Islam confronts oppression; it commands to fight it. It has decrees vis-à-vis the aggressors and those that rebel (against it) ..."¹

On the other hand, His Holiness the Imām is convinced of this relationship between spirituality and politics. While rejecting the reclusive mysticism and explaining the manner of spiritual journeying in society, in the midst of a letter to his sons, he exhorts them to enter the path of purification and refinement of the soul and follow the path of the pious believers and states:

"What I have mentioned does not imply that I should step aside from serving the society and be a recluse and withdraw from the creatures of Allah for this is of the qualities of the ignorant or the recluse mystics that have an ulterior motive. The behavior of the great prophets—may peace be upon them—and the Immaculate Imāms who were the exemplary spiritual beings of Allah and were free of all trappings and were attached to the Divine Presence in their uprising against the evil "*īāghūtī*" rulers and the Pharaohs of the era and who bore toil and hardships in the path of implementation of justice, teach us lessons such which if we have eyes that see and ears that listen, it would open the path to us.

My son! Neither the reclusive nature of *Ṣūfīs* is reason for attaching to the Truth nor entering society and forming government reveal detaching from the Truth. The yardstick is in their actions and motives for it is possible that a pious and upright person is caught in the trap of Satan. That setter of trap appropriately sets a trap such as that of selfishness, pride and greed and egotism and humiliation of the creatures of God and latent polytheism and so forth, causes him to move far away from the Truth and pulls him towards polytheism. It is possible that those in authority with Divine motive move towards attainment of proximity to the Truth such as the prophets David and Solomon—peace be upon them—and higher than them the honorable prophet—peace be upon him—and his rightful Caliph *Ḥaḍrat 'Alī Bin Abūṭālib ('a)* and His Holiness *Ḥaḍrat Mahdī*—may souls be sacrificed for His cause—in the era of his Global rule. Thus, the criteria of spirituality and treatment are motive. To the extent that the motive is closer to the light of nature and absorption of light, it is more liberated and

¹ *Ibid.*, vol. 3, p. 227.

is more affiliated to the source of light to the extent that talk of dependence is also faithlessness¹.”

Explanation of the viewpoint of Imām Khomeinī

Scope of philosophy

Considering that action is a product of thinking and worldly perspective, explaining the type of outlook of Imām Khomeinī vis-à-vis the world and its environs acquires special significance. Moreover with regard to the prevailing thinking in the age of man and understanding the needs of humankind to set free itself from the deadlock that it is trapped in, this significance is multiplied. A deadlock arising from the prevalence of beliefs such as humanism; the existence of a gap in the scope of thinking and reality (knowledge and existence); the separation of mind and experience; rejection of the close relationship between the invisible world and the destiny of humankind in the world; presence of idealistic and positivistic currents; the limited knowledge of humankind being regarded as yardstick in the world and propounding the freedom of mankind that because of the disparities in thinking, the era of modern and dominating civilization has become troublesome.

In the opinion of Imām Khomeinī, the modern world in its anthropology has neglected the spiritual and religious aspect of human being. He states that,

“All the doctrines that exist in the world except the doctrines of monotheism are unconcerned about the inner essence of human being; about his inner self that he wants to do everything covertly! They are only concerned about safeguarding their worldly interests and safeguarding their security. They are only concerned that there should be order and if there is order, human beings can do whatever they want covertly. Whatever wrong he wants to commit is none of the business of the relevant government ...²”

With the belief in the need for a link between theology, anthropology and cosmology, the Imām undertakes to present a correct explanation of the relationship between God, man and the universe that he regards as the problem of the human society. With the actual realization of this unity in

¹ Imām Khomeinī, *Nuqti-te 'Atf* (Turning Point), The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran 1989, pp. 13-16.

² *Sahīfeh-ye Imām*, vol. 7, p. 287.

society, the appearance of wisdom, technology, art, philosophy, history and appropriate human sciences are facilitated and he opined that:

"Therefore we must differentiate between a science, which views these independently and the science that has been proposed by Islam. Islamic sciences includes all of these in addition while they have all of these without those additions ... that addition, which in Islam is the aspect of spirituality and Divinity and ecclesiasticism of the issue."¹

In his philosophy that stemmed from spirituality, existence is a manifestation of the essence of God and man is an essence of existence and that reasoning and spirituality distinguishes him from the rest of the creatures. Actualization of these features in human beings is enabled with the domination of the mind and reason over the material aspect and the physical powers, which in fact result in happiness. Because it is in this instance that a human being accomplishes perfection that in fact, is the reality of his humaneness and is ultimately the attainment of absolute perfection.

In the view of Imām Khomeinī, the universe is the arena for the manifestation of the intellect and ignorance and by traversing the path of the intellect, which is the light of God; a human being connects to the light of the Truth.

Actualization in a human being until connection to the absolute perfection is not possible except with desire to attain perfection in human being that is inherent in his nature and with hope in the future that has been planned for him and the attainment of immortality.

On this subject the Imām states:

"However learned a human being is and it is said to him that there is another science also present, intrinsically he desires to learn that science. Thus absolute power and absolute knowledge must exist for a person to desire it and that is the Almighty God to whom all are devoted even though we may not be aware of it. A person wants to accomplish "the Absolute Truth" in order to be absorbed in God. Basically, desire for immortality in the being of every human is a sign of the existence of the world of immortality and immune from death."²

Or in another place he states that:

¹ *Ibid.*, vol. 8 p. 436.

² *Ibid.*, vol. 21, p. 222.

This is the nature of monotheism; it is the nature of seeking God that is present in every person. The faithless also who is seeking to find something is not aware of it himself. He is seeking the absolute perfection; he regards it as being perfection ... all seek perfection; all are seeking God but they are not aware of it. Humankind seeks God but ignorance does not permit.”¹

Based on this, the most useful and practical ideology is one that has the right answers for the real needs of humankind and this is precisely the very key to the success of the Divine prophets throughout the centuries and the past eras. In the modern era, it has been Imām Khomeinī. They were human beings who by sketching the objectives that are inherent to man and that do not end with death, gave meaning to the lives of human beings and guided them towards connection to the Infinite—to a point that was beyond the material living.

Imām Khomeinī states:

“All religions that have descended from the Almighty and Exalted God and all the revered prophets that were assigned to communicate them arrived for the welfare of humankind and for developing human beings...the rest of the powers; the rest of the doctrines have nothing to do with spirituality of people...”²

Therefore, the criticism that is justified about some societies is not directed at the advancement of technology, rather it is the manner of employing it which is the source of irregularities in human sciences. Thus the persona of a human being has become neglectful of the spiritual aspect and is limited to the material aspect and the idealism of human being has become subservient to technology.

Taking in view this implication, of the actual status of human being in the order of existence and his journey of perfection, his spiritual journey with the aim of removing the obstacles in the path of the spiritual journey of man until the realization of the ideal man, Imām Khomeinī entered the arena. The obstacles that the Imām named “*tāghūt*”³ is divided into two external and internal classes.

1- The internal “*tāghūt*” (the followers of evil) within man—the carnal desires

¹ *Ibid.*, vol. 12, p. 224.

² *Ibid.* vol. 7, p. 287.

³ According to the Imām, “*Tāghūt*” is a term ascribed to any aggressor and any object of worship other than God—*Wilāyat-e Faqīh*, p. 33.

The means to remove it is through piety and purification of the inner self of other than God based on the criteria of the Qur'an and the sayings of the prophets and the pure devotees to God.

Conclusion—linking of man with existence and connection to the knowledge of the Truth

2- The external "*tāghūt*" (the followers of evil)—the gods of wealth and power and the deception that the slogan of freedom has caused the captivity of man

The means to eradicate it is through struggle against the evil "*tāghūt*" and the arrogant and establishment of the rule of the self-righteous.

Conclusion: liberation of human society from the domination of the despotic rulers and attainment of individual and social prosperity based on this thinking the Imām himself started this spiritual journey. He journeyed from within himself and repelled the carnal soul from within him until he entered the society and repelled the external evil "*tāghūt*." He assisted the people by establishing a society that until his time was an ideal. In reality, the establishment of this society was the end of the spiritual journey of the Imām and was the realization of the Divine undertaking, which those trained in this doctrine stamped the seal of corroboration on the righteousness of this claim.

Field of action

The period of the bountiful lifetime of Imām Khomeinī can be divided into two decades namely:

First—His affiliation to the unseen world and spirituality

Second—His attachment to the visible world and leadership¹

In the first decade the factors that were important in shaping his stance and perfection of his personality were:

- 1- Being reared in a religious family that were of the "*sādāt*" descendants of the holy prophet.
- 2- Struggle of his father against the tyrannical rule of Riḍā Khān in the form of meetings and sermons and as a result, his martyrdom.
- 3- High intelligence and insightful in judgment
- 4- Learning religious sciences and studying under teachers of religious studies that also were involved in struggle and which he himself chose
- 5- Combination of philosophy and spirituality
- 6- Recognition of the problems of human societies in the world

¹ 'Abdullāh Jawādī Āmoī, *Bunāyn-e Marṣūṣ*, Isrā Publications, Tehran, 1992, p. 94.

The Imām after spending two-thirds of his life, in the second stage after preparing the grounds for the uprising by enlightening the people of the injustice that was being done to them, literally entered the arena. Anti-religious stance of the Pahlavī dynasty that included changing the calendar of the people of Iran from lunar Hijri to the solar monarchy; elimination of taking oath on the Qur'an in the legislative assembly and likewise, enacting the "Capitulation Law" and taking "penalty for barbarism" from the nation of Iran were the factors that speeded the occurrence of the uprising.

With the protest of the Imām against capitulation and following it, his imprisonment and exile of the Imām to Turkey, in the year 1343 AHS (1964), the uprising of the people took place on Khordād 15 (June 5) that was the starting point of the Revolution of Iran. On this subject, the Imām states:

"This uprising that started from Khordād 15 and has sustained until now and it is hope that it will sustain until the realization of all the objectives of Islam, is an uprising that is Islamic. It is an uprising that follows no other uprising ... it is the power of faith that has mobilized the people throughout Iran; this was the invisible hand of God ...¹"

The first political communiqué of the Imām clearly states the objectives of the uprising as below:

1- The communiqué begins with the phrase "In the Name of Allah the Compassionate, the Merciful"

2- Quoting the verse of the Qur'an which Khwājah 'Abdullāh Anṣārī Hirawī the well-known man of religion had begun the chapter entitled "Awakening" of his book "*Manāzil as-Sā'irīn*"².

3- After quoting the verse, it is written that "read it and take action."

In another instance, His Holiness the Imām mentions the objectives of the uprising as follows:

"Religion and intelligence tell us that we must not allow the governments to continue in this un-Islamic or anti-Islamic manner. The reasons for this are evident:

"This is because the establishment of an un-Islamic political system implies lack of implementation of the political system of Islam. Likewise, for the reason that every political non-Islamic system is a polytheist system

¹ *Ṣaḥīfeh-ye Imām*, vol. 6, p. 361.

² *Sūrah Sabā*, 34: 46.

because, its ruler is an evil “*tāghūt*” and we have a duty to do away with and eliminate the signs of polytheism from Muslim society and their lives.”¹

He states that,

“Islam build a human being who seeks justice and breeds justice, is of decent behavior and is well-versed in the Divine teachings so that when he leaves this abode and enters another world, he takes the form of a human being; is a human being”².

The Imām firstly by presenting a sound plan for negation and criticism of the existing situation caused the people to have faith in change. Secondly, by explaining and describing the desired situation, he founded a new society in the heart of the old one, which leaning on the principles of Islam, all benefited from innovation and technology. Therefore, with Divine help, the Imām started a movement that enjoyed the unique support of the people. The reason for that was none other than the Divine act of the Imām that was compatible with the nature of human beings and the faith of the people in the Imām and realization of the Divine promises. It was thus that in total disbelief of the leaders of the world; despite more than two-thousand years of monarchy in Iran, the scroll of rule of tyranny was wrapped up and Iran was able to establish an Islamic government led by the Imām.

In describing this government the Imām states:

“...it is not such that the government is of the existing forms whether republican or monarchy or constitutional or whether of the dictatorship. It should be a rule of justice that truly wants to reform the condition of the nation and rule for the people and not rule on behalf of the big powers and for themselves. We do not have such a rule; and we want such a rule which is an Islamic rule.”³

The Imām regarded the formation of a government to guarantee the implementation of the Islamic canons and states:

“A set of laws is not enough for reformation of society. In order that the law becomes a source of reform and prosperity of humankind, it needs implementation and the executive power. For this reason, the Almighty God alongside sending down a set of laws meaning the religious teachings, has

¹ *Wilāyat Faqīh*, p. 26.

² *Ṣaḥīfeh-ye Imām*, vol. 3, p. 226.

³ *Ibid.*, vol. 4, p. 38.

established a government and an executive and administrative apparatus. The honorable prophet of Islam (may peace be upon him) was placed at the head of the executive and administrative machinery of the Muslim society.”¹

For this reason, he has mentioned the condition of the religion of Islam as being a characteristic feature of Islamic government that distinguishes it from the rest of the forms of government and states that:

“The Islamic government is unlike any other existing forms of government...the Islamic rule is neither despotic and nor absolute²; rather it is “constitutional” ... constitutional from the aspect that the administrators in their execution and administration adhere to a set of conditions that has been determined in the glorious Qur’an and the traditions of the honorable prophet of Islam (peace be upon him). “The set of conditions” are those same commandments and teachings of Islam, which must be observed and implemented. For this reason the Islamic government is a “rule of Divine laws over the people”. The basic difference between an Islamic government and “constitutional monarchy” and “republic” is in this same aspect...”³

Based on this, the Imām mentioned two basic conditions of the administrators of Islamic rule after possessing the general conditions as:

1- Knowledge of the law considering that a government of Islam is rule of the law.

2- Justice, so that in accordance to it, the leader must be learned and knowledgeable of the commandments and laws and must be impartial in their execution and keep away from sinful acts⁴. Further, he mentions the conditions of the leader during the period of absence of the Savior Twelfth Imām.⁵

Based on what we have enumerated so far, in reality, Imām Khomeinī is among the ranks of the “revivers” of the pure Islam. first in Iran and then throughout the world as attested by his message in the year 1988 addressed to Mikhail Gorbachev.

The Imām considers dependency as being the reason for the problems of the modern world and states:

¹ *Wilāyat Faqīh*, p. 17.

² Monarchy.

³ *Wilāyat Faqīh*, p. 33.

⁴ *Ibid.*, pp. 37-38.

⁵ *Ibid.*

"The world today is suffering at the hands of Global plunderers that are setting the countries on fire and pillaging them and is also suffering at the hands of their lackeys who sacrifice the interests of their own nations and countries at the altar of the interests of the superpowers. It is also faced with the problem of organizations that are operatives of the great powers especially America. With meaningless names such as Security Council, Amnesty International and human rights and such kinds of irrelevant names, they serve the superpowers and are in fact, the administrators of their commands and objectives and are delegated to condemn the weak and oppressed of the world for the benefit of the big Global plunderers.¹"

The Imām has invited the nations to awaken and to analyze the factors of the victory of the movement of the people of Iran and he gives tidings of the appearance of the Savior of Mankind and states:

"That which is the ultimate objective of Islamic teachings is peaceful coexistence throughout the world. It is hoped that with the hastening of the appearance of the Savior *Messiāh Mahdī*—may souls be sacrificed for His sake and in His cause—this is attained and that human beings accomplish the perfection and prosperity of the hereafter that God may grant to all.²"

The ultimate aim of the Imām includes establishing a single Islamic nation and the rule of Global justice that is the groundwork for the establishment of the rule of justice of the Savior *Mahdī*—may Allah hasten his appearance.

In conclusion, a supplication from the great leader of the Islamic Revolution who beseeches:

"O God! Grant Thy favors with Thy extensive benevolence to the Muslims; save them and us all from the prison of the self and selfishness and worship of idols especially the "idol of the carnal soul;" eliminate the mischief of the oppressors from over the heads of the oppressed of the world and especially the Muslims; and awaken the Muslims! Grant the governments of Islamic countries the courage and valor so that with the possession of numbers and wealth and control of the lifeline of the West and the East, they do not surrender to abjectness and subservience of aliens and unite with their nations. With the hope of victory of the fighters and combatants of Islam over Global faithlessness worldwide,³

¹ *Sahīfeh-ye Imām*, vol. 17, p. 306.

² *Ibid.* vol. 8, p. 63.

³ *Sahīfeh-ye Imām*, vol. 19, p. 205.

Preface

With peace,

Ansiyah Shaykhsoflā
December 23, 2004

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Dynamic Spirituality According to Imām Khomeinī

Hujjat al-Islām wal-Muslimīn Riḍā
Ramaḍānī

1- Introduction

The phenomenon and truth of spirituality has a profound and unbreakable link with the core of the presence of man in this era. From the time that spirituality came to be regarded as a way and method, it has always been rejected and accepted; criticized and praised by intellectuals. Some have followed the radical path regarding the path of salvation of humanity only to be this path alone; and in relation to every phenomenon, they have made an internal interpretation without giving any weight to externalities. This has caused them to separate their duties from the men of religion; to regard seeking of knowledge from Divine prophets to be necessary only for the common people and to select other leaders and mentors for themselves. Some others have confronted this group and have risen strongly against spirituality and regard it as the biggest factor of deviation and corruption of religion. The third group are those that have followed the path of moderation. They regard focus on externalities and internalities to be of the necessities of human life and believe that focus on externalities must not cause neglect of the core and inner knowledge and create a condition of restraint vis-à-vis reflection on the inner aspects of religion and conversely, focus on the internal aspects and objectives must not result in neglect of the externalities

and disregard for them. On this subject, Abūnaṣr Sirāj (born 378 A.H) in the book "*al-ĀLām*" which is of the old titles on spirituality writes:

On the virtues of spirituality a group have followed the radical path and have raised it higher than it deserves and a group have regarded it as a kind of an ignorant luxury and ostentation while yet another group regard spirituality to arise from piety and self-abstinence and wearing woolen robes and strictness in the manner of speaking and wearing clothes etc... There is yet another group that indulges in excessive ridicule and criticism to the extent that they have likened ascetics to polytheists and the astray.¹

If we take a look at the collection of articles and subjects that we have from the Imām, it becomes clear that he regards the objective of honorable presence of the Divine prophets to be knowledge of Allah meaning the same thing that is put forward as the ultimate objective of theoretical spirituality. Likewise, he regards the connection to the sea of Divinity that is put forward as the ultimate objective of practical spirituality to be the practical consequence of the call and presence of the Divine prophets. About the first part, the Imām states that:

The whole objective of the prophets was a return to a single word and that is knowledge of Allah.² The main objective of revelation was to create knowledge for humanity.³

Regarding the second part, he states:

Connect yourself to this ocean, the ocean of Divinity, the sea of prophetic mission, the sea of the glorious Qur'an⁴ ... the pain and moaning of the prophets is more out of separation and being distanced from the Loved One and His Greatness.⁵

The prophets attempted to guard man who is the essence of existence from all inconsistencies and for this reason they called upon human beings to unity, good nature, solidarity and spirituality. In this regard, the Imām states:

¹ Abū Naṣr Sirāj Ṭūsī, *al-ĀLām*, Jahān Publications, Tehran, *Būā* (from the printed manuscript edited by Nicholson, born 1914), p. 21.

² Imām Khomeinī, *Kalamāt-e Qiṣār, Pandhā wa Hikmathā*, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran, 1993, p. 17.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

“What the prophets desired was to make all the affairs to become Divine—the entire dimensions of the universe and the entire dimensions of man who is an abridgment of the universe; who is the essence of the universe. The prophets arrived in order to make all of these to become Divine.”¹

With an intellectual excursion into the homes of the ascetics and traveling the pathways of theoretical and practical spirituality, he brought onto the scene the supreme spirituality and made it as one of the foundations of the political system of Islam.

Here, by reviewing some of the views of Imām Khomeinī on spiritual issues, we undertake to introduce the indices of spirituality from his viewpoint.

2- Definition of spirituality according to the Imām

Many definitions have been presented for spirituality. The number and variety of these definitions are related more to the circumstances and positions of the ascetics and in each of them; a dimension of the dimensions of this reality is stated. In defining spirituality the Imām states:

“Spirituality is defined as the knowledge of God and His natural dispositions, and nominal and physical manifestations in His visible and invisible presence by a kind of physical witnessing. Likewise, having physical knowledge of the quality of Divine traits, interactions and results in the nominal and physical presences.”²

In another part he states:

“Spirituality is knowledge of perfect Glory and perfection of Glory and the perfect glory means the appearance of the Truth in the atom particles and the perfection of Glory meaning witnessing of the truth in that particle.”³

The Imām believes that connection to such a knowledge is not possible through acquired knowledge because in such a knowledge the exclusivity and multiplicity of the knowledge and the scholar and the obvious is of consideration and that is not compatible with the spirit of monotheism. In

¹ *Ibid.* p. 22.

² Imām Khomeinī, *Ta’līqāt ‘Alā Sharḥ Fusūs wa Miṣbāḥ al-Uns*, Pāsdār-e Islam Institution, Qum, 1406 A.H., first edition, p. 55.

³ In another place he has defined the glory of perfection as ... witnessing the truth of the soul of the self in its comprehensive name in the particles of atom which is that same perfect man. RK, *Ibid.*, p. 252.

addition, that which in acquired knowledge the theologian must have an impression of the evident whereas no impression and pictorial of the Almighty God is obtained by any person. Imagining the evident is a characteristic feature of acquired knowledge; but which theologian can have a sway over a known fact like the Almighty God? Thus, the pathway to connection is restricted to physical and visual knowledge and that is not possible for a human being without manifestation of the Supreme Truth. Every human being can to the extent of manifestation that is granted to him by the Truth, benefit from this knowledge. Of course, command over the nature will not be possible for any person as stated by the Commander of Faithful and the ascetics Ḥadrat 'Alī bin Abūṭālib who had stated that "Praise be to Allah who is beyond to be perceived by exerting efforts or undertaking the profound studies"¹

In this regard, Imām Khomeinī states:

"Acquired thought and knowledge cannot introduce existence because thought is a means of an affair for connection to another affair. Thus, thinking pertains to the world of multiplicity and exclusivity and has no way to the subject of monotheism and negation of polytheism. However, visual knowledge and verbal recognition creates unity in contrast to acquired knowledge that has the characteristic of creating multiplicity and whose criteria is metaphysical. In verbal knowledge, the criteria is identity and rejection of exclusivity and double standards and all determinants are removed."²

The Imām believes that it is solely through verbal knowledge that is a kind of apparent manifestation in the object, that one can reach to the perfect knowledge of God, disintegrate into Him and benefit from His manifestation (the heart of the perfect man is the object of manifestation of the Supreme Truth and the pilgrim with his spiritual steps reaches to a position where he no longer sees his own actions). In such a circumstance, he benefits from the physical manifestation of the Exalted Truth and at that instance he passes from the covering of actions and the Supreme Truth manifests Himself with the qualitative Names on his heart so that in this case, the source of his information shall be the Names of attributes and Qualities. When he passes

¹ *Nahj al-Balāghah*; translation of Sayyid Ja'far Shahīdī, Publications and Education of Islamic Revolution, Tehran, 1991, second edition, First Sermon, p. 2.

² Imām Khomeinī, previous, p. 273, *Ādāb as-Salāt*, The Institute for Compilation and Publication of the Works of the Imām, Tehran, 1999, p. 284; *Forty Narratives*, same author, Rajā Cultural Center, Tehran, 1989, p. 525.

from this stage too, he will enjoy a higher ranking of disintegration and this is provided that the Truth manifests Himself with His Inherent Names and undoubtedly, the principle journey in these phases and stages possess intensity and weakness.¹ Disintegration is one of the most fundamental issues of Islamic spirituality and through this means; the ascetic reaches to the presence of the friend and benefits from compassion. When the spiritual traveler accomplishes these teachings, he witnesses the Divine power, greatness, will and knowledge everywhere.

3- Indices of Spirituality from the viewpoint of Imām Khomeinī

The Imām is among those ascetics who after the Immaculate Imāms ('a) was able to by means of manifestations of his spiritual presence open an expansive world on the faithful and the believers and provide another lease of life to the world of humanity. In all spheres, with his universal outlook, he made human life more meaningful.

The Imām exposed the latent truths that exist in all human beings and grant a fresh life to useful beliefs in the human sphere. He was unlike those ascetics that regarded their sagacious presence for reform and management of society to be below their dignity and status and consider that to be opposed to the spiritual journey. Rather, for perfection of the phases and spiritual safeguard, he regarded such a presence in the core of society to be necessary and essential. However, such a collection of positions and munificence was not without the favor of the Supreme Creator. Here we take a glance at the spiritual indices of the Imām so that the dynamism of the spirituality of the Imām becomes clearer.

3.1- Resorting to the trusteeship of the perfect man

The praiseworthy God has made the position of absolute trusteeship to be the intermediary for His knowledge and favors and it is through that position that the Supreme God sends down His blessings and favors for all creatures and for human beings. On the other hand, it is also because of the intercession of the absolute trusteeship that all creatures including man ascend towards the Creator. In other words, whether in the descending curve or the ascending curve, the perfect man who possesses the lofty position of absolute trustee, engages in intercession.

¹ See also: Imām Khomeinī, *T'aliqaāt Alā Sharḥ Fosūs Al-Hikam wa Miṣbāḥ al-Uns*, previous, p. 21 and same, *Ādāb as-Salāt*, previous p. 384 and Forty Narratives, previous, p. 525

The carrier of the absolute trusteeship is the great custodian of the Supreme Truth and is the true man and the great human being who is the object of prostration of the Divine angels. Actually, he is the foremost creation of the Supreme Truth and is sometimes referred to as the "Supreme Pen" and sometimes as "the Intellect" and sometimes as "the Supreme Spirit".

In the spiritual journey and pilgrimage, resorting to the perfect Divine devotees is considered to be among the essentials and in all phases of theoretical and practical spiritual journey, he is because of that the absolute trustee, for the spiritual and ascetic man enjoys the special favors of the Exalted Truth. Possessing this trusteeship is the most basic pillar in going through the phases of the spiritual journey for it has been narrated from the honorable prophet of Islam (peace be upon Him) that Islam is founded on five pillars namely, the mandatory prayers, charity, *Hajj* pilgrimage, fasting and trusteeship of religion, which is the most important of the pillars. In the book *Ādāb aṣ-Ṣalāt*, His Holiness the Imām with a precise statement has mentioned the subtleties of the meaning of the trusteeship of the mandatory prayers. On the mystery of the written words of "There is no God except Allah; Muḥammad is the Prophet of Allah and 'Alī is the Commander of the Faithful" he writes:

"The spiritual point is that the truth of succession and trusteeship is the appearance of Divinity and that is the principle of existence and perfection. Every creature that enjoys the perfection enjoys from the truth of Divinity and its manifestation, which is succession and trusteeship. The Divine Subtlety is recorded throughout the universe right from the unseen world to the frontiers of the physical world on the appearance of all. That Divine Subtlety is the truth of the "Expansive Existence" and "The Spirit of the Compassionate" and "the Truth of Creature" that is the core of the ultimate succession and the absolute religious trusteeship of the descendants of Ḥaḍrat 'Alī ('a). It is for this reason that the ascetic Shaykh Shāhābādī would state that bearing witness to trusteeship is hidden in bearing witness to prophetic mission because trusteeship is the core of the prophetic mission. The writer further states that in bearing witness to Divinity, all the testimonies are included while in bearing witness to prophetic mission, those other two testimonies are included".¹

With regard to the theoretical and practical presence of the Immaculate Imāms who are the true successors of that absolute trusteeship, the need to

¹ Imām Khomeinī, *Ādāb aṣ-Ṣalāt*, p. 525.

seek recourse in them in the practical and theoretical spiritual journey shall also become clear. Imām Khomeinī is among the rare ascetics who in recognition of the interpretations of the supreme perfected successor that is at present manifest in the sacred existence of the Savior Twelfth Imām ('a), rightly and perfectly identified the path of virtuous acts. Based on that, he followed the path and in all phases focused deeply on that main source of knowledge as is evident from the use of expressions by that great ascetic.¹

3.2- Seeking recourse in the Household of the Prophet ('a)

With regard to the previous discussion on seeking recourse, it will be necessary to seek recourse and intercession of the owners of that position for obtaining knowledge and practical behavior because whether in verbal recognition or in practical worship, without source of knowledge the ascetic will not get anywhere. In an enlightening statement, Imām Ṣādiq ('a) states, "God is recognized through us and is worshipped; and were we not present, God would neither be recognized and nor worshipped."² The attracted spiritual traveler or the attracted to the spiritual traveler in order to attain any spiritual position and to understand any name of the Divine Names must seek assistance from its manifestation and source. The Immaculate Imāms that are the treasures of Divine words and are the pillars of Divine monotheism and possess the Divine Signs and Status, because of possession of compassion of the Compassionate and mercy of the Supreme Truth are on the ascending curve in the same way that they were the intermediaries of knowledge on the descending curve. In the Rajabīyyah Supplication, it is mentioned that,

"O God! You have placed the Household of the prophet of Islam as the treasures of the Words and the pillars of monotheism and signs and positions of Thyself that are not rendered ineffectual in any place. Any person who knows Thee is by means of their knowledge. There is no difference between You and them except that they are Thy creatures and worshippers and originate from Thee and unto Thee is their return."³

It is for this reason that knowledge, love and obedience of them is a general duty and condition of spiritual journey. Obeying them is obedience

¹ See also; *Visage of the Immaculate Imāms ('a) in the Thought of Imām Khomeinī*, *Tebbyān*, twelfth book, The Institute for Compilation and Publication of the Works of Imām Khomeinī, Tehran, 1999.

² See also; Muḥammad-Bāqir Majlisī: *Bihār al-Anwār*, *Dārul Ahyā at-Tūrāth al-'Arabī*, Beirut, 1403 A.H., vol., 26, pp. 106, 107 and 247 and vol. 23 p. 102.

³ Sheikh 'Abbās Qummī, *Mafāṭīḥ al-Janān*, *Nobūgh Publications*, Qum, 1995, p. 242.

of the Exalted Truth while disobeying and wronging them is to wrong Him. To befriend them is to befriend the Exalted Truth while enmity with them is enmity with the Exalted Owner of Magnificence and this subtle point has been mentioned in the *Jāmi'* (comprehensive) supplication that,

"Someone who accepted your guardianship he accepted the guardianship of Allah; someone who animated to you he animated to Allah; someone who beard you love he loved Allah; someone who hatred you he hatred to Allah."¹

Seeking recourse in the Immaculate Holinesses is a matter that is quite obvious and clear in order to identify the path and to reach the destination which is termed as journeying on the curve of ascent for connection to nearness of the Supreme Truth. The completion and perfection of the blessings of the Exalted God on humanity that is mentioned in the sacred verse that, "...today I have perfected your religion..." (*Sūrah al-Mā'idah*, verse 3) is in this context. It is through this trusteeship that God completed His blessings and favors on all and especially the devotees of the path of the religion and has closed all the doors on excuses.

In the position of seeking recourse in the Household of the Prophet, Imām Khomeinī was an outstanding example for everyone. His nightly excursions to the shrine of the Commander of the Faithful ('a) while he was residing in the honorable city of Najaf and his repeated recourses, tears and mourning for the sorrowful tragedies of the Household of the Prophet ('a)—especially for the Doyen of the Martyrs His Holiness Abā 'Abdullāh al-Ḥusayn ('a) and the Lady of Trusteeship Her Holiness Zahrā ('a)—are the most outstanding manifestations of the spiritual life of the Imām. The Imām believed that communication with these distinguished souls was necessary and to distance oneself from them causes deviation, astray and death.

3-3 Concentration on the manifest Qur'an

The supplications and non-mandatory prayers that are in fact manifest Qur'an, have a profound role in the spiritual growth and development of man. Even though concentration on recitation of names and supplications are of special importance in theoretical spirituality, however, in the books on spirituality such as *Fuṣūṣ al-Hikam*, *Miṣbāḥ al-Uns*, *Tamhīd al-Qawa'id* and their likes, we come across such recommendations infrequently. For entry into the domain of entreaty and supplications with the Exalted Friend,

¹ *Ibid.* p. 986.

one is required to focus on the effective supplications from the Immaculate Imāms ('a) because one must learn the manner of speaking with the Friend from those that have reached to the position of Divine proximity and connection. In these effectual supplications those blessed personalities teach human beings the manner of speaking and the type of imploration to make from the True Object of Love.

In his spiritual book such as "Explanation of the Dawn Supplication" and "Supplement on *Fuṣūṣ al-Hikam*" and in his speeches, Imām Khomeinī repeatedly talks about supplication. On the need for concentration on the supplications, the Imām states:

"These supplications remove man from darkness. When he has been removed from this darkness he becomes a human being who works for the cause of God. Who works but only for God; who strikes with his sword but only for God; who fights for God; who rises to prayer for God; it is not that these supplications restrain man from these tasks."¹

Such a perspective of supplication which can play a role in all spheres of life is extremely beneficial. For this reason; the culture of prayers and supplications must flourish and become common in our society and especially among the young generation so that with the society derives the utmost benefits for its reformation by the blessings of these supplications. The Imām states:

"In any case there are subtleties in these blessed supplications that are unprecedented. Pay attention to these; these supplications can cause a human being to get moving.² These supplications of the blessed month of Rajab and especially the blessed month of Sha'bān are preliminaries and adornments that a human being with all his heart prepares for going to a banquet—the banquet of God."³

He had a particular fondness for the Sha'bāniyyah Supplications that teaches a world of Divine instructions to humanity and is a fountainhead of many of the teachings and beauties of the Visage of God for the men of knowledge. He would repeatedly recommend its recitation because the highest phase of spiritual journey, which is the position of disintegration and possession of the glory of Divine Light, is the most important of the

¹ Imām Khomeinī, Brief Words; "*Pithy Aphorism Advices and Wisdoms*", p. 52.

² *Ibid.*

³ *Ibid.*

achievements and gifts of this great and honorable supplication. The Imām had a special liking for this part of the Sha'bāniyyah Supplication and would recommend it to others:

"O God! Grant me the ultimate of affection to Thee and enlighten the eyes of our hearts with the luminosity of the rays of its sight towards Thee so that the eyes of the hearts put aside the coverings from the light and reaches to Thy Greatness and Glory and makes our souls to reach to Thy sacred Presence. O God! Make me among those whom Thou have summoned; they replied and Thou have favored them so that Thy Beauty has fascinated them. Then Thou have spoken with them in secret and they have openly acted for Thy cause."¹

About this supplication, the Imām states:

"The Sha'bāniyyah Supplication is among the greatest and most splendid Divine teachings and is of the biggest tasks that those interested can benefit from to the extent of their understanding."²

3.4- Union between religion and tradition

Imām Khomeinī is among those ascetics who regards the separation between these two to be destruction and does not consider negligence of the superficialities of religion until the end of the spiritual journey, which is separation from realm of the metaphysical and material world to be acceptable. Rather, he himself as an expert on jurisprudence and expert on religious verdict or 'Fatwa' has removed the perplexity and confusion from the followers and placed before them the practical road to spiritual journey, which is devotion to the mandatory Divine commandments and recommended precepts and shunning the prohibited and abominable acts.

Regarding the devotion to religious instructions for reaching to the spiritual destinations and objectives, the Imām states:

"... and beware that no path is traversed in Divine teachings except that they follow the externalities of religion; and until man is not imbued with the rituals of true religion, none of the virtuous conduct shall be realized in him and it is not possible for the light of Divine Knowledge to manifest in his heart so that he discovers the inner knowledge and mysteries of religion. Thus, the discovery of the truth and reflections of the rays of knowledge in

¹ Shaykh 'Abbās Qummī, p. 282.

² Imām Khomeinī, *Pithy Aphorisms*, p. 52.

the heart shall also be imbued with the external rituals and for this reason, the claims of some people that with the shunning of externalities, the inner knowledge is achieved or after its achievement there is no need for the external rituals is rejected for it is out of ignorance of the speaker of the lofty positions of worship and the levels of humanity.”¹

In tow of his books entitled “*Ādāb aṣ-Ṣalāt*” (discipline of prayer) and “*Sirr aṣ-Ṣalāt*” (secret of prayer) the Imām with a beautiful statement, links religion with tradition with one another and explains the truth of spirituality in the religious teachings stating that:

“Our objective from this chapter is that the mandatory prayers or rather, the entire acts of worship other than this form and legitimacy are internal and pure and realistic. This is obvious from the manner of reasoning as well as from the manner of writing; it has several proofs.”²

Perhaps one can say that jurisprudence, philosophy and spirituality are three heads of one pyramid so that without them, no unanimity can be attained in understanding of religion. Among the contemporary theologians one can rarely find individuals who have taken on the nom-de-plume of “jurisprudent of philosophers” or “philosopher of jurisprudents” such as the late Muḥammad-Husayn Gharawī Iṣfahānī. However, the late Imām is truly at the head of this circle and is comprehensive, rational and obvious and he deserves the title of “jurisprudent of ascetics” and the “ascetic of jurisprudents”. In the position of jurisprudential authority; in the position of jurist and as a fundamental jurisprudent, he would draw out the externalities pertaining to rituals. However, these programs of worship other than the commandments have a ritual a part of which has been mentioned in the books on jurisprudence and narratives as recommended actions while another part has been mentioned in the books on moral ethics. However, the major part pertain to the mysteries of worship that in reality are related to the soul and core of worship and in fact it is this same that is related with the soul and core of man and he will be resurrected on the Day of Judgment with this same soul.

As a Divine jurisprudent, in his practical treatise the Imām makes known the rituals of the externalities of the commandments that are the main condition in the spiritual journey; while as an ethical theologian who was imbued with Divine moral conduct, in his works such as “*Ādāb aṣ-Ṣalāt*”, he

¹ Imām Khomeinī, *Forty Narratives*, p. 8.

² Imām Khomeinī, *Sirr aṣ-Ṣalāt*, Payām-e Āzādī Publications, Tehran, 1981, p. 7.

explains the rituals of some of the precepts of religion. On the other hand, as an ascetic, he would undertake to unveil the mysteries of worship such as the mandatory prayers and the profound and extremely important and constructive role that it has in shaping human personality. With very profound discussions, he would restate that which is related to the secret, soul and life of acts of worship. Such a compilation and that too with a profound and precise opinion, would present a fundamentalist and founding perspective vis-à-vis worship in the absence of spiritual travelers and pious believers.

3.5- In their spiritual journeys and excursions, the ascetics speak of two big responsibilities; one, pertaining to the self and the other pertaining to the society. It is thus that they put forwards the discussion on the four-trip journeys.¹ The Imām mentions these journeys with a profound statement at the end of the book entitled "*Miṣbāh al-Hidāyah ilal-Khilāfah wal-Wilāyah*" that:

These four journeys must take place for every man of religion and prophet although at the same time, their rankings differ from one another. This is because some of the prophets that are messengers are manifestations of the Name of Compassion and in their first journeys they witness the manifestation of the Name ar-Raḥmān in the entire universe. At the end of their second journey they will conclude that all things are immersed in the Name of ar-Raḥmān. Thus upon their return from this journey, it is with compassion and a compassionate existence that they return to this world and their term of prophetic mission becomes limited. It is the same way with other manifestations of the Names based on the differences which are concealed in them in the presence of the Knowledge until they reach the manifestation of the Name of Allah. Such a traveling prophet at the end of his first journey witnesses the manifestation of the Truth in all His dignities and no dignity of the Supreme Truth preoccupies him from other dignities of the Truth. The conclusion of his second journey is that he views all truths to disintegrate in the universal Divine Name and even he too disintegrates in the Absolute Unity. Thus, with having on him the Divine clothing, he returns to the creature while being in possession of eternal and infinite prophetic mission and internal and external trusteeship.²

¹ See also; Imām Khomeinī, *Miṣbāh al-Hidāyah ilal-Khilāfah wal-Wilāyah*; The Institute for Compilation and Publication of the Works of Imām, Tehran, 1993, p. 210.

² *Ibid.*, p. 210.

Then the Imām states that these journeys even the fourth journey is undertaken by the Divine devotees as well as it occurred for the Master, the Commander of the Faithful and his immaculate progeny ('a). Undoubtedly, after the Immaculate Imāms ('a), any person that resembles them more and is closer to them can undertake these journeys to the extent of his capability and possess the manifestations of the Supreme Truth and to accomplish theoretical and practical monotheism.

Many of the spiritual travelers succeed in the first two journeys to the extent of their capacity and potential. However, in the exploitation stage of this presence or in other words the third and fourth journeys, they are not very successful. It appears that Imām Khomeinī has taken the lead from others in respect of these two conclusive journeys and has truly passed these phases in the most beautiful manner. The Imām ended the journey towards the creature and their guidance in the best possible form. By revealing the Divine Beauty, he spread out the table of Divine love and compassion on the society eager for sacred inclinations, gave positive direction to human emotions and get rid them of false affections. All these were possible by the blessing of the frenzy, charisma and radiance of the luminous heart of the Imām.

3.6- Lack of faith of ascetics in the phases

The ascetics in practical spirituality hold the opinion that the phases must be undertaken methodically in a numerical order so that one reaches to the proof, presence and the truth of monotheism and that such an excursion is a necessary matter. They regard the number of these phases to be of a variation of two, three, four, seven, thousand and some regard it to be more. In the book entitled "*Manāzil as-Sā'irīn*" Khwājah 'Abdullāh Anṣārī has mentioned a hundred of these phases.

They are of the opinion that these phases must be undertaken in an orderly manner because without passing the previous phases it is not possible to enter the next phase. Undoubtedly, such an interpretation of the spiritual phases closes the path on many of the spiritual travelers and leaves the door open for the presence in the arena of spirituality for a specific number. By his lack of conviction and adherence to the phases that the ascetics have mentioned, the Imām paved the way to the field of practical spirituality for all strata and classes and in a beautiful and subtle form transformed the field of presence from a limited space and closed environment to an open and expansive space. In other words, the spirituality of the Imām was a pure, informal, universal and all encompassing.

The Imām regards the differences in the number of the phases to be on credit and states:

Beware that for man there are positions and levels; and based on certain criteria they regard him to possess two positions. One is the worldly and visible position while the other is the position of the hereafter and the invisible and that one is the aspect of the Compassionate and the other is the aspect of the Merciful. On the basis of this criteria, in the aspect of the aggregate of the Spiritual Names, within the realm of the two Names of "the Compassionate" and "the Merciful" as has been summarized in the blessed verse, "In the Name of Allah the Compassionate, the Merciful". These two positions in the perfect man from the manifestation of the Absolute Will of the Unseen One to the veil of humanity based on the criteria of the distinguished ascetics, they consist of three positions. One position is the position of physical and the world while the second is of limbo and the third is the position of the mind and the life hereafter ... and by some standards they can consist of four positions namely, the earth, the heavens, the omnipotence and the spiritual ... and by some criteria consist of five positions namely that of absolute visible and absolute invisible and increased visibility and increased invisibility and the position of universal creation...while by some criteria it consists of seven positions famously known as the seven cities of love ... while by some detailed criteria it consists of a hundred positions or a thousand positions. Likewise, for the mandatory prayers that among the acts of worship enjoys the position of universality because the mandatory prayers incorporate the aggregate of spiritual positions of humanity based on his spiritual journey; from the end of the descent of the celestial world that is the gloomy home of the soul to the ultimate destination of the true spiritual ascension, which is connection to absolute devotion in Allah.¹

From the above subjects, four points are discerned that:

1. Positions and status are necessary for the spiritual travelers.
2. The range of journey of the spiritual traveler is from the angle and patronage of the Name of "Raḥmān" the Compassionate, to the Name and auspices of the Name of "Raḥīm—the Merciful".
3. Separation of the positions and placing to hundred or a thousand and either more or less, is on criteria and each person of the spiritual traveler has a particular position.

¹ Imām Khomeinī, *Sirr aṣ-Ṣalāt*, pp. 19-21.

4. Among the acts of worship, the mandatory prayer comprises all of these spiritual positions and is the ladder for the ascension of the men of understanding.

The important point is that the Imām, like the rest of the ascetics regards the passing of the phases to be necessary; however, the blatant difference which exists between the two styles of transition of the phases is that the ascetics have ascertained the phases in a specific manner and consider themselves obliged to observe them. However, the Imām regards the condition of transition and passing the positions and phases to be precise observance of the tenets of religion and he does not approve of the requirement of the ascetics and does not believe in that style. Rather, what is important is that religion and its commandments be the basis for the self-abstinence, journeying and transition of the self in the same way that the Trustee of Revelation announced to humanity in order that he achieves the purity of heart, which, is the reality of theoretical and practical monotheism.

3.7- Social inclination of the spirituality of the Imām

Many of the ascetics are of the opinion that the ascetic must be a recluse and social isolation and guide the society in this manner and feed it with Divine and verbal teachings. Another group held the opinion that the presence of ascetics in the field of politics and administration of the affairs of society is incompatible with their status and dignity and thus they always until the end of their lives preferred reclusion over such a presence and considered it to be essential.

The Imām did not regard the presence in society and consuming time for planning the worldly affairs of the people to be against dignity, rather, he considered such a presence to be essential for reforming the affairs of the society. He was of the opinion that the ascetic in performing his duties, is the most useful individual for reforming the affairs of human society and acceptance of governance is not only not in conflict with spirituality, rather, disregard for it and other attractions of the world shall only be practical when he is present in these arenas. However, he should be heedless of them because the truth of asceticism is not in running away from the world; rather it is in lack of attachment to it. While according deep respect for Islamic spirituality, he would complain of the idea of separation of spirituality from the world and their seeking isolation and would state that:

“Islam is alienated; it was alienated from the start and it is also alienated now because a alien is one who is not recognized. He is present in a society

but he is not known. Always, they have taken one page and have eliminated the other page or have opposed it. For a long time we were suffering from ascetics; Islam suffered from ascetics. Their services were good but the problem was that they would turn over everything to the other side. Anything that they would lay their hands on; any verse that they would lay their hands on would go to the other side. Like the interpretation of Mullā 'Abdur-Razzāq, well, he was an extremely learned and virtuous scholar; however, he would turn over everything to the other side."

3.8- The link between politics and spirituality

One of the outstanding features of spirituality of the Imām was the link between politics and spirituality. In the history of Islam, except for the blessed administration of the Honorable Prophet of Islam (peace be upon him) in Medina and of the Commander of the Faithful and Imām Ḥasan, the regime was never in the hands of the pious in the complete sense of the term. The interdiction of the Divine leaders and experts and qualified individuals of government, gradually created this false impression that government, politics belongs to the irreligious, and men of religion are averse to it. The propaganda of self-seeking administrations of separation of religion from politics more than before promoted this notion and created a situation that according to the interpretation of the Imām, equated a political clergyman with an irreligious one and was about to become a dogma among the men of religion and the clergymen. In such circumstances, Imām Khomeinī started the Islamic movement and in perpetuation of it, laid the foundations of a government based on Islam, for ten years strove to guide, and enlighten the society on the convergence of politics and administration. In contrast to other ascetics who considered entry into the world of politics and presence in the core of the society to be incompatible with the position and dignity of spirituality of the ascetics, the Imām regarded this presence to be necessary. This is because he was of the opinion that in the world of politics, that zeal, motivation, love and affection in all stages of reformation of society must be present and because the masses possess different capacities, they must bring them down so that every person to the extent of his potential and capability becomes aware of those realities. With this style, he was able to educate all strata of the ascetic and men of spirituality.

3.9- The link between epic struggle and spirituality

The spirit of sacred struggle in its true sense is yet another characteristic feature of the Divine ascetics. Because of giving direction and channeling

their own power of anger, the ascetics become manifestations of Divine anger and ire vis-à-vis faithlessness and atheism and hypocrisy and meanness and servitude. In regard with the eternal power and origin of the beginning and the end, they do not allow themselves to be overcome with fear and apprehension because they believe in no other power other than the Supreme Truth. With this belief, they attain the position of the seen and the appearance and observe the Hands of God in all places. This point is the secret of understanding the most beautiful scene of epic struggle of the ascetics meaning the epic struggle of 'Āshūrā which made manifest the most intense bond between epic struggle and spirituality. This eternal bond has forever kept alive that reality and became a role model for realization of right and abrogation of wrong in all times. The Imām in practical form inculcated this belief in all that the repetition of the scenes of epic struggle such as 'Āshūrā is something possible and the first step towards it is in confrontation with oppression and the unjust. With reliance on Divine omnipotence, it is something possible and imminent.

3.10 Approach of the Imām towards the pseudo-ascetics

The Imām would vehemently oppose those who sold off spirituality by exploiting the spiritual inclinations of the people and who would establish some kind of institutions for themselves. The Imām regarded those pseudo-ascetics and so-called Ṣūfis who by distancing themselves from the teachings of the Household of the prophet of Islam (peace be upon Him) would instead of summoning the people towards God would invite them to rally around themselves to be outside the circle of true ascetics. Thus, he would state:

“From the Sufis I never saw sincerity,

From this clan I never saw faithfulness¹

The secret of the opposition of the Imām with the pseudo-ascetics was that they encourage people to stagnation, isolation and rigidity whereas the result of these teachings was nothing other than acceptance of injustice and acceptance of the domination of the evil “*tāghūt*” and consequently, moving away from the trusteeship of God. Basically, spirituality is not compatible with claims and pretensions and for spiritual journey there is no need for a cap, begging bowl and axe. Spirituality is present in the essence of living and has no relationship with these matters because the truth of spirituality consists of not considering the self and seeing God in all circumstances.

¹ Imām Khomeinī, *Verses of the Imām*, The Institute for Compilation and Publication of Imām Khomeinī's Works, Tehran, 1993, p. 217.

In fighting against negative spirituality, the Imām endeavors to propagate the epical spirituality such that in some of his messages, he would praise the *Basīj* volunteer mobilization forces and the warriors of Islam. "You the *Basīj* volunteers have paved the way of a hundred years in a single night. The *Basīj* volunteer is the pure tree and prolific fruit-bearing tree whose blossoms smell of the fragrance of the spring of communion and sweetness of conviction". Regarding the martyrs of the path of religion and virtue, he states that:

"The martyr sets his eyesight on the Compensation of Allah. The martyrs are merrily rejoicing in the sustenance provided by their Creator. How fortunate are those that departed with martyrdom. Martyrdom is the expertise of the men of God."

At the same time the Imām would address those who were critical of the followers of the Truth and would in no way agree with this manner of approach with the ascetics of the path of Allah. This is because the true ascetics show the path of the awakening of the heart to humanity and prepare the groundwork for the presence in the realm of interpretation and receipt of wisdom. Thus, the Imām would criticize and condemn the rejection of the distinguished men of wisdom and would state to the critics that:

"If you are of those that say 'no',
Do not be critical of followers of truth,
O you the dead, like of your own,
Do not cause the death of the alive
Wake up from this slumber, O the forlorn,
The alive, do not raise the curtain on the slumber¹

3. 11 An instrumental view of the science of spirituality

Some of the experts on sciences, firstly, view only their own science and either do not assign any value for other sciences or place a lesser value on them. Secondly, they do not have an instrumental view of that science and in some way regard it as their whole and sole objective. Imām Khomeinī was of the opinion that any knowledge if it is regarded as an objective, causes man to deviate from the path and even drives him to hell. On this subject the Imām states that:

"At times the science of monotheism sends a human being to hell. At times the science of spirituality sends a human being to hell. At times the science

¹ *Ibid.* p. 94.

of jurisprudence sends a human being to hell. At times the science of behavior sends a human being to hell. Things are not set right with science; it needs spiritual purification."¹

Avicenna reminds one of an intense point in learning the science of spirituality and says, "If a person learns spirituality for the sake of spirituality, then he is a polytheist. This is because two things are of consideration namely, one is God and the other is spirituality itself² and this is not compatible with the motive that the ascetic is pursuing. Of course, instrumentality of any science possesses both strength and weakness and from this aspect the honor of all must be safeguarded. The science of jurisprudence secures a part of the desires of human being and rescues him from the depths of confusion in the position of practice. Thus, value must be placed on that science according to its ranking, position and the science must not be restricted solely to jurisprudence or the science of behavior and spirituality and philosophy, and other sciences for each of them must be taken into consideration to the extent of its role in the progression and elevation of human being."

His holiness the Imām would always remind of the instrumentality of these sciences because if there is no such opinion in respect of these sciences and rather they are regarded as the objective and inherently desirable, it will all be deviation and covering. On the subject of avoidance of the covering of science especially of philosophy, while addressing some of his close associates, guides and cautions them in the form of verses that are not devoid of grace as below:

"The philosopher that boasts of the knowledge of philosophy,
Openly attacks the knowledge of others
I fear that in this greater covering, finally,
He becomes negligent and loses his existence"³

(Wherever there is God there is light and wherever there is
negligence of Him, there is darkness even if it is the class of teaching
the lesson of monotheism)

"The philosopher that reads of the techniques of philosophy,
Knows of the philosophy of the letters of the alphabet,

¹ Imām Khomeinī, *Pithy Aphorism*; Brief Words, Advice and Wisdoms, p. 67.

² Avicenna, *al-Ishārāt wal-Tanbīhāt*, vol. 3, Section. 9, Chapter 20.

³ Imām Khomeinī, *Verses of the Imām*, p. 205.

It is my hope that with the light of God,
He removes himself of the covering of philosophy”¹
“Open a chapter that describes your façade,
Beginning with the lock of your hair,
Roll together the scroll of the science of philosophy,
O Friend! A look that leads the path to Thee”²

¹ *Ibid.*, p. 209.

² *Ibid.* p. 205.

Conclusion

Spiritual attraction is one of the most original inherent attractions and intrinsic and sacred inclinations, which can in no way be denied or be neglected. This inclination has intensified in the post-modernism world of today. It needs to be said that the ascetics of the past presented certain solutions for this inner call that while being useful, contained certain weaknesses and flaws that could not be overlooked. Pseudo-ascetics and marketers of spirituality by exploiting this sanctity of pure spirituality also led the creatures of God to error. Nowadays, the spiritual inclinations can be witnessed not only in Islamic Iran; rather, throughout the world extensively. How numerous were and are the thirsty for spirituality that have been destroyed in this desert wilderness or are stranded in bewilderment.

Imām Khomeinī who was the reviver of the pure Islam with all its teachings and lofty education, by using the teachings from the doctrine of the Household of the Prophet, also cleared spirituality in the theoretical and practical spheres of illusions. He revived the genuine Islamic spirituality and by presenting a pure and unadulterated spirituality, drew the attention of numerous hearts to this reality. By the blessing of this alive and dynamic spirituality, the Imām trained such men and women who were willing to sacrifice their all in the Cause of God.

Human society is in need of a spirituality, which widely traveled old man had taught us. To teach this spirituality especially to the young and spirituality-seeking generation and to present it to the world thirsting for spirituality is a step toward realization of the great Islamic civilization and familiarizing the peoples of the world with the agreeable God. "...and Allah is Compassionate to the worshippers."

Revivalism of Imām Khomeinī from the Viewpoint of Spirituality and Supplication

Dr. Fāṭimah Ṭabāṭabā'ī

The subject is of the revival of religious thought and Imām Khomeinī shines as a Muslim reviver of our time and era. Although he has not laid the foundation of religion and its commandments or its ethics and values, however, undoubtedly, return to religion, pivotal role of God and belief in God and giving respectability and worth to religious beliefs are the gifts of his guidance and leadership.

His mission was to revive those values that were being gradually forgotten and that had a place only in the hearts and souls of a few individuals. Under such circumstances, the Imām was skilled in returning those values to the society.

If religiosity and pivotal role of God had become only an inner and cordial affair, the Imām had cautioned that this view and thinking must be manifested and appear in the external world; the manifestation of religion and safeguarding the Islamic teachings were never in conflict with the reality of religion that is at odds with every kind of hypocrisy and superficiality; rather, it is its appearance and manifestation and the art of spirituality is the aggregate of these two truths. In reviving the pure and true spirituality, the Imām was a pioneer and attempted to purify and refine the face of this lofty truth which had become victim of deviations and misuses throughout history

and to reveal the true and real face of it to all and to make everyone to understand the pure spirituality which is never compatible with seclusion and indifference; rather, true spirituality is not distinct from *Jihād* (holy struggle) and engaging in epic struggle.

Revitalization of Imām Khomeinī had various dimensions. In this article we attempt to point to the two dimensions that his holiness had ignited and illuminated in our society with the hope, which it is accepted by the experts and they forgive us with their benevolence for our ability is less and the zeal for discussion of objectives and the mentor is abundant. Those two dimensions are as follows:

1- True spirituality from the viewpoint of his holiness and its manifestation according to his theory and practice.

2- Definition and role of supplication and prayer with regard to the status and position of man.

It appears that the most suitable and shortest path for understanding the thought and ideals of his holiness is in understanding his spirituality because all his lofty thoughts and ideals are rooted in his spirituality. It even appears that his jurisprudential principles and fundamentals in putting forward issues such as the absolute religious jurisprudential authority have also been influenced by this element. Love and worship are two inseparable realities of his existence.

The Imām is a devotee who is in love with worship and the manifestation of the lover destroys and obliterates every kind of bondage, slavery, egotism and egomania. The righteous persona of the jurist whose religious jurisprudence of the Islamic nation, according to the Imām is necessary and mandatory, is a person whose honor of the loved and manifestation of lover makes every kind of tempting opportunity in his being to become insignificant. He is aware of the truth of religion and the truth of man, his words are the words of his Creator, and his jurisprudence is manifestation of the jurisprudence of God. In the spirituality of the Imām love is ultimately bondage, worshipping is ultimately salvation and the honor of man, and the dignity of the Muslim is realized in this infatuation, elevation and decoration.

Definition of spirituality

According to the viewpoint of the Imām, spirituality means reaching the deity; being assimilated in Him; believing in the truth of "there is no one" and "except the One"; not seeing anything except Him; not hearing the voice of anyone other than of the Beloved; to go beyond the "positive knowledge"

and to recline on the lofty place of "positive knowledge" and also going from position of superficiality to inner spirituality.

If the phenomenon and affairs of the senses are identified with knowledge, truths and generalities even though they are comprehended with intellect but they become observable with knowledge and spirituality. Thus in reality spirituality is accomplishing and attainment and according to the audible interpretation of the Imām it is removal of modesty and not collection of books.¹

In this position, every kind of ambiguity is eliminated; no longer is there a man of wisdom nor rationality; neither is there a scholar nor a knowledge and at the peak of spirituality neither a witness nor an observation and it is then that the ascetic reaches a position where he does not see anything except the True Witness and His Manifestations and Sublimities; he reaches the point where he understands that there is neither a supplicant nor a supplication² involved and the utterance of "the Praiseworthy One" and "the Eulogizer" is out of lack of rhythm because in reality the Eulogizer is the same "Praiseworthy One"³. The true praise (the truth of the praise) is possible from the tongue of the Eulogizer.

Thus in brief, spirituality is a transition; a passage from senses and rationalities and reaching to the pure truth and its observation. Spirituality is a movement; it is an ascending, dynamic movement; it is an agitation; it is effort and struggle; it is combat and *Jihād*; it is a perpetual and continuous *Jihād* (Holy Struggle); it is a jihad for liberation; liberation from bondage; liberation from the captivity of the carnal soul (the greater *Jihād*) and flight from the external enemy (the lesser *Jihād*).

The ascetic in the opinion of the Imām

In the opinion of the Imām, the ascetic is a tireless combatant who wears the uniform of combat and is engaged in fighting on two fronts. He is a lover who only thinks of the Beloved and only implores Him.

Considering that the ascetic can not tolerate the evil, bullying and self-centered rule over human beings; here *Jihād* assumes its true meaning and proves its inherent link with spirituality.

An ascetic is an indefatigable holy warrior; he is a courageous fighter whose only objective is attainment of perfection and moving towards spiritual position and disintegration in the Absolute and the Eternal.

¹ *Path of Love*, Imām Khomeinī, p. 17.

² *Sharḥ Manāzil as-Sā'ir* 'in of 'Abdur-Razzāq Kāshānī, pp. 294-295.

³ *Sharḥ Qaṣarī bar Fusūs al-Hikam*, Sharḥ Dībāche, p. 48.

The liberated and true ascetic has special regard and worth for human beings. He regards man to be the nominee of God on earth and never accepts that carnal desires (with regard to internal dimension) and evil oppressors of the era (with regard to the external dimension) should rule over such creature and to seek to dominate him. According to the ascetic, man is the essence of the world of existence; he is the mirror image of existence; he is an eye that through him God views the universe¹ and finally, he is the most supreme of the creatures. Thus one must consider that to place such a value, and tribute for man is not comparable with the theory of the humanist origin of man.

Objective of Spirituality

The objective of spirituality is establishment and perpetuation of the sovereignty of the truth over the soul and life of man. It goes without saying that realization of such an objective requires effort, struggle and constant *Jihād*.

Aim of spirituality is moment-to-moment perfection of man² and it knows of his movement to infinity; a movement in reaching to perfection the two spiritual and physical aspects of the existence of man because the physical being of man is a compound for ascent and sublimity of the soul. Thus one must also think of reforming this compound lest it itself becomes the objective in which case it is the biggest trap and prison of man and it is quite obvious that being a captive to carnality means being caught in one's own stage of existence which of course is not worthy of the status of human beings. In the opinion of the Imām, there are two divisions of Merciful God and Satan that are engaged in combat³ and in order to crush the army of faithlessness and *iblis* and granting control to the armies of Allah requires and necessitates constant effort and struggle. The Imām teaches us that humanity of human being and his piety is to the extent of his awareness wisdom, freedom and liberation. Freedom and liberation are matters which facilitate the groundwork for promotion of man and his accomplishing the lofty status. This freedom requires two basic elements:

1. Psyche and body
2. External society

¹ *Qusūs ul-Hikam* of Muhyiddīn 'Arabī, chapter on man, p. 50.

² Reference is to this saying of Imām 'Alī ('a).

³ *Forty Narratives (Chehel Ḥadīth)* of Imām Khomeinī, the first narrative, p. 5.

To attain this both freedom and attainment of liberation and independence depends on engaging in continuous effort and sacred struggle and this freedom is attainable only by submitting oneself and disintegration in the Absolute Truth and the real deity and object of affection.

Just as one notes that the message of spirituality is precisely united with the message of Islam, which is that same submission and obedient vis-à-vis the Creator. Here one recalls from memory the saying of the Imām that appearance of Islam and correct understanding of the true Islam is achieved under the auspices of understanding of spirituality. Thus it is natural that such a spirituality with its lofty and glorious objectives should come under attack and aggression of the forces of faithlessness and the seekers of wealth, power and hypocrisy because the message of such a doctrine which categorically announces that if they want to resist vis-à-vis our religion, we shall resist vis-à-vis their material world. Therefore, this spirituality, this religion must be corrupted and contaminated with superstitious beliefs so that its attraction is obliterated and it is not able to deal a blow or harm the material world of the materialist because this spirituality has no agreement with reclusion, lethargy, self-centeredness, impiety, nonchalance and compromise with injustice and it plans to build a lofty society that is compatible with the lofty man of the objective of spirituality. Thus utopia and its realization as a place for ascent and passage for elevation of beloved and dignified man is essential and necessary although the trend of history reveals that true affairs and real values of human beings in certain eras were for several reasons some of which was mentioned become faded and dull but never become unattractive and dark. Always there are to be found reformist and revivalists that set aside the ashes of this constantly burning fire and again reignite the flames. One can name the Imām as one of the best examples of these revivalists.

The Imām was a reviver who revived religiosity and its values; he wanted the sovereignty of religion over human beings and his speeches were never limited to addressing his own society and his message was Global and he would always state that, "I declare to the world ..."

As a reviver, the Imām once again introduced the pure and true spirituality to the world. In his historical letter to one of the leaders of faithlessness and atheism (Gorbachev) he introduces the book "*Fuṣūṣ ul-Hikam* of the father of theoretical spirituality, Muḥyiddīn 'Arabī. The Imām does not consider being a Muslim to be separate from being an ascetic; the Imām cries out and defends the true spirituality which has in the course of history become contaminated with deviations, tilts and corruptions. The

Imām painfully states that spirituality opposed to every kind of abjectness and servitude, self-indulgence, isolation and reclusive behavior; spirituality is incompatible with every kind of unrestricted freedom and liberation from religiousness.

The spirituality which the Imām visualized for us in this era and time is understanding and awareness; is love and infatuation; is movement and dynamism; is a movement of love towards none other than the true object of love and beloved. It is to take steps save for His consent meaning it is a movement around the axis of "Allah" and joining the caravan of creation and expression with "unity of there is no God except Him."

Yes, an ascetic that the Imām visualizes for us is a forlorn for whom the separation results in his dynamism and makes him more enthusiastic and fiery at every moment. He is a Muslim who has found the way to perfection of Islam. His starting point of movement is nature and his destination is nature; a nature that is in love with the Absolute Perfection and the object of love. Therefore, the movement of the Imām, the message of the Imām, the zeal and love of the Imām, the verses of the Imām, the jurisprudence of the Imām and even the Revolution of the Imām are all in all rooted in his spirituality and is sourced and seeks assistance from his spirituality. In other words, all of them are the manifestations and appearances of his spirituality. The Imām humbly invites his nation to a journey—and too a spiritual journey—a journey to ones disposition and cries out that "O humanity! You have not been created for destruction and annihilation; for abjectness and servitude; for captivity and slavery; rather, you have been created in such a way as to be perpetual and to reach the Absolute Deity. This perpetuation is achieved only after you have been liberated from animosities, carnal desires and the evil rulers of the time and after you empty the housing of your heart, which is the center of awareness and knowledge and is the place of Divine manifestation from the sworn Satan who is lying in ambush for righteousness is accomplish only under the auspices of such a deed.

Never in the name of source of emulation, jurisprudence, religion and spirituality the Imām close his eyes upon the realities and obstacles to growth of human beings and sit idle in relation to the oppressive bullies. He regards this to be an unforgivable sin and wherever he senses danger, he leaves aside teaching, discussion, jurisprudence and religious authority and wearing a single robe, leaves for a foreign land. Although he himself frequents the mosque and seminaries, the pulpit and the altar and regards the two of them to be places for propagation of religion of God; however, wherever necessary, he leaves them alone because he knows very well that it is

dangerous if a means itself becomes an ultimate and more so if that means happens to be sacred.

When the Imām observes that the noose is getting tighter, he clamors; he migrates; he migrates from holy city whose sanctity he believes in with all his existence, and every night at a specific hour he kneels in humility at the holy shrine of his Commander of Faithful and even illness does not prevent him from going to visit his master and leader, he all of a sudden leaves the teaching session which is the fruit of his efforts and discussions and departs for the West because he is thinking of introducing the righteous Islam and wants the honor and dignity of the Muslims. Thus it is that the pure Islam takes a fresh hue and appearance and a new life is injected in the body of the Muslims so that being a Muslim is no longer disgraceful rather it is an honor and dignity. It is this call of the Imām, the cry of the Imām that warns us that we should not be carried away by the glitters of the material world and the superficial progress of the western world; that we should be aware of the fact that Islam is a religion whose followers must always be proud of it and not feel weakness. Islam is a religion that because of its comprehensiveness and perfection has the ability to lead and to rule over the world. Thus the followers and preachers of this heavenly religion must be alert and recognize their worth and status. The Imām is not negligent of the religious elders and leaders and reminds them humbly and in a fatherly manner that they have a crucial responsibility on their shoulders and on various occasions and different stages addresses them and reminds them of their heavy responsibilities because he is well aware that nowadays because of his movement and the Islamic Revolution of Iran, the sharp eyes of the people of the world are focused on Islam. With their sharp eyes, they eagerly and critically view the followers of this heavenly religion in order to be able to prove or to reject the claims to comprehensiveness, rule, and universality of this religion. Therefore, the followers of Islam must have more profound views and look beyond themselves. Whether they like it or not, the Imām created this transformation in contemporary human beings both inside and abroad. Nowadays, in the world the focus on spirituality (despite the advancement of technology and being submerged in materialism) and reverting to issues beyond the material aspects depends on attention to details and reflection. The true ascetic and the aware Muslim acts according to the demands of understanding and intelligence of the people of the era; he never follows circumstances; rather making use of appropriate circumstances for flourishing of spiritual inclinations is one of the principles that is in the hands of the ascetic. He facilitates the preliminaries for the manifestation and

appearance of the true and pure issues and in this field the movement of the Imām in the past years is testimony to our subject. Therefore we take a passing look at his movement.

After years of teaching and discussion about issues of jurisprudence and principles that is the method and system of the seminary, at the young age of 27 years, he writes a part of the principles of spirituality in a comprehensive manner for the researchers and the educated of the society entitled "*Description of the Dawn Supplication*". In this book he discusses the characteristic names of the Exalted Truth and establishes rapport and affinity between ethical and intellectual issues. In this book, with a scholarly view, he looks at 'supplication' and its importance and constructive role in the life of humanity, which shall be referred to briefly at the end of this article.

Two years later, the Imām enters the battlefield of another kind and that too of scientific *Jihād* and writes the book entitled "*Miṣbāh al-Hidāyah ilal-Khilāfah wal-Wilāyah*" (a personality that has the bullet of the religious fanatics still lodged in his chest for the crime of propounding rational debates which in fact with the atmosphere governing the seminary in those days, this task would be considered a dangerous form of holy struggle). In this book, he puts forward the discussion of the Mohammedan caliphate and the Alawite religious authority and talks of the characteristics of the origins and movement of these two real lights (that are actually one) in the realm of manifestation.

Considering that coordination of religious teachings, methods, realities and mandatory requirement of apparent rituals of Islam are of importance to our bereaved ascetic and to do away with religious teachings and compulsory requirements with whatever excuse and even on the pretext of reaching to the truth, is rejected by him, he categorically states in the margins of "*Fuṣūṣ al-Hikam* of Muḥyiddīn 'Arabī that:

"There is an unbreakable relationship between outward appearance and the inner self and between tradition and religious teaching and one of the ways that reaches a person to the inner self and the truth is to ornament the outer appearance with the mandatory religious requirements. Therefore, reaching the truth becomes possible through safeguarding religious teachings and righteous traditions methods." Then with a decisive tone he states that, "If a person by practicing the religious teachings and observing the external issues does not reach to the inner self, then know that he has not performed those obligations and directives properly."¹

¹ Referrals on Explanation of *Fuṣūṣ al-Hikam*, Imām Khomeinī, p. 201.

In the culture of the Imām, a person that has reached the truth and comprehended the glory of the Creator is more likely to be fascinated by worship. When a man who is inherently in love with perfection and repulsed by imperfections observes the face of perfection and splendor of the friend, he becomes enamored; he is bewitched by His beauty and splendor and and discuss his secrets and needs with Him.

Next on the accomplishment of importance and meaning of the religious externalities he undertakes to explain the mystery of mandatory prayers that in fact is wooing of the Exalted Friend in the book "*Sir aṣ-Ṣalāt*" (The secret of prayer) and when he notices that the society is unable to comprehend and understand the contents of this book, he undertakes to write with a more fluent and simple pen the book "*Ādāb aṣ-Ṣalāt*". Herein we do not intend to recount the written works of His Holiness; rather our intention is only to express the circumstances that established him in the direction of explaining true spirituality.

In later years, his spirituality took another hue and demanded a struggle against the evil "*tāghūtī*" regime of the era on the external front so that if at the beginning the holy struggle was in practical form, now it is in another manner. This time with the contemporary ruler of the time—considering that freedom, piety, dignity of human beings had been jeopardized—he enters a formidable battle and in this path he tolerates imprisonment, exile, abuse and separation from home and family. The mosque and the seminary; teaching and discussion, which are the essential part of his job are put in jeopardy. He puts his life on hold and faces all dangers on the way to reaching the destination of the Friend and regards them to be a humanitarian-Islamic duty much like performance of the mandatory daily prayers and laments that:

Till when are these ignoble to rule over us

Till when are these thugs to police the miserable"¹

From the year 1978 until 1989, another aspect of his spirituality comes to the fore, the aspect of the sovereignty and religious authority of the truth over human beings that demand and want such religious authority and rule. For years he prepared and trained his people what to demand and what government to seek in the selection of an administration. After the victory of the Islamic Revolution, he again puts the vote of the people to the test because respect for the opinion of the people is the basis of his job and he regards the facilitation of the job of a Divine rule in acceptance and

¹ *Poetical Works of the Imām*, p. 266.

agreement of the people.¹ Therefore, when with a majority of the vote the people elect the rule of Allah over themselves, the external manifestation of his religious authority becomes evident. The point worth reflecting is that the principles and axis which are visible in every period of his life—whether the period of *Jihād* and struggle or whether the period of his leadership and guidance is the same and those axis include pivotal role of God, belief in God, observance of religious beliefs, love and ecstasy, movement and dynamism, performance of duties, linking traditions and teachings even after reaching the truth. Finally, his holiness in the final years of his honorable life once again resorts to recitation of verses and expressing the realities in the mold of poetry and expresses issues in coded and sign language for the relevant persons for the language of spirituality is sometimes by signs and ironies.

Importance of supplication

Yet another of the issues that Imām Khomeinī emphasized and brought out from alienation and isolation was reverting and giving importance to recitation of the Qur'an and more than that to focusing and deliberation on the supplications handed down from the Immaculate Imāms ('a). Truly the Imām was able to put forward the relationship of "supplication" and "revelation" with "the mind" and "knowledge" and to place the two of them by some means alongside one another such that with the acceptance of one it was not necessary to reject the other. This action is performed at the instant when it appears that the philosophy of "supplication" and resorting to religious issues has become devoid of logical, scientific and rational support and the Imām cautions of this fact that "the mind" and "revelation" of worshipping and reflection are the two wings necessary for the ascension of man seeking perfection. At a time when recitation of the Qur'an and supplication was regarded as the practice of good for nothing and thoughtless and unintelligent individuals, and even the commentators of the Qur'an were not considered in the ranks of first-class theologians and participation in supplication and prayer rituals were considered to be below the dignity of theologians and professors of universities, such an intellectual, active thinker, powerful politician and combatant jurisprudent paid attention to the constructive role of supplication in the guidance and elevation of man. He invited men seeking perfection to reflect and think about these Divine treasures and in his first spiritual works, resorted to explanation of the Dawn

¹ *Religious Jurisprudence*, Imām Khomeinī, p. 33.

Supplication that is famously known as the “Mubāhilah Supplication.” In this book, he informs and enlightens followers of the path of guidance and virtuosity not to be neglectful of these invaluable treasures which are useful for perfection of man. In a part of the supplication, he interprets the Qur’an as “*sa’id*”¹ or ascension so that if the Qur’an is descent of revelation, words and truths that descended from the highest of heavens upon the heart of the Prophet of Islam, the words and phrases of the supplications are in fact the path to the spiritual journey of those guides who after traversing the sanctity of the Divine Names and at the end of their four-stage spiritual journey put forward the path of guidance for the seekers of the tradition of humanity and the wayfarers.

Thus the reality of supplication is not something new and its importance is not confined to a specific period; rather, focusing on it with an intrinsic and scholarly vision together with movement and dynamism takes on a special hue and fragrance at the time of the Imām. The children of the Revolution by reciting the “Tawassul”, “Āshūrā” and “Kumayl” supplications go to fight the enemy of religion and the Qur’an. The recitation of the Qur’an and the supplications not only does not result in their narcotizing; rather, it encourages and motivates them. With the recitation of these heavenly words, they discover the path of guidance and the course of perfection and they rapidly move towards it and cover the distance of a hundred years in the minimum time.

In describing supplication in the book “Explanation of the Dawn Supplications” the Imām states:

Supplication is a spiritual relationship between the Creator and the creature and is the string linking the lover with the object of his affection. It is a means for entry to the solid Divine fortress; it is a strong rope for connecting earthy man to the heavenly world.²

Next he points to an important point which is that superficial recitation of words is not the objective (even though it is good in its own place and desirable that the movement of the tongue even though it is without reflection and thought achieves a sweetness with utterance of the object of affection and reaches to its perfection) rather, effectiveness of this strong Divine rope depends upon the level of knowledge, awareness and understanding of the individual. He explains in this noble book that the

¹ *Sahīfeh-ye Imām*, vol. 19, p. 16, 01/06/1984.

² *Explanation of the Dawn Supplication*, Imām Khomeinī, p. 37.

traveler to the place of the friend is a traveler who has undertaken the journey towards his beloved and lover on a dreadfully dark road while Satan—this sworn enemy of man—awaits him in ambush but the beloved is protecting the path of His lovers and travelers.¹

In the culture of the Imām, worship has another hue and appearance and is not a rigid and compulsory duty because in his opinion, the human being who has reached the truth and recognized the splendor of the Creator is subdued by His splendor. A person who is intrinsically in love with perfection and is disgusted by ugliness and imperfections, when he observes the manifestation of the perfection and greatness of the Beloved and the Absolute perfection, is infatuated and bewitched by His beauty, magnificence and perfection and resorts to expressing love and wooing. It is here that interpreting of worship changes and instead of seeking reward in lieu of worship, thanksgiving and gratitude are showered on the Object of Love for having granted him the permission to express himself in words. This is a grant of a favor from the Exalted Friend to the ecstatic lover who is in utmost incapability and weakness so that He opens the door to speaking with Him Who is "Absolute Perfection" and speaks out his heart.

Thus worship is not purely a rough and formatted act; rather, like all existing affairs in existence, it has an outward appearance and an inner one; it has directives and it has wisdom. The ultimate reason of worship is also to reach a person to his ultimate objective, which is that same placement in the Divine Space and getting acquainted with the Blessed Friend and being at peace in the abode of the Beloved.

According to the interpretation of the Imām and the rest of the Eminent of spirituality, all human beings are pilgrims to the abode of the Divine Qualities² and the reality of the qualities is not in the phrases and enunciations; rather, they are the same persons through whom God opens the doors to charity on the creatures and by becoming familiar with them it is possible to know God. They are the means of the link of the Divine Heaven with the earths of the creatures.³ Their appearance is ornamented with the light of guidance and mission while their inner soul is lit with the light of "jurisprudence". They are the guides who with Divine guidance in secret and physical guidance in the open and overt guide perfection-seeking human beings.

¹ *Explanation of the Dawn Supplication*, Imām Khomeinī, pp. 13-14.

² *Explanation of the Dawn Supplication*, Imām Khomeinī, p. 45.

³ *Jāmi'ah-ye Kabīrah Supplication*.

Thus the pilgrim to the Abode of the Friend with his self-knowledge and his self-status that he is a creature who has been created in Divine form and knowledge of his guides and custodians continues on the journey to "virtues" and "values" (which is that same journey to the Absolute Perfection). In the words of Imām Sajjād ('a) who says that,

"I express my thanks to that God whom when I implore, replies me whereas when He summons me, I show lethargy in answering Him. I am thankful to the God whom when I have a wish, grants it whereas in relation to His Commandment I am disobedient; my salutations to the God Who has kept open the path to implorations and requests and has made the path of His tolerance a long one for His seekers and is so forbearing with me as if I have never disobeyed Him. Finally my salutations to Him Who does not leave me to myself".¹

Truly, if the statements of these commentators were not the words of the Beloved, then who would be able to speak in such tones. Yes, in this book the Imām refers to the truth of man (that he is a Divine creature whose physical appearance is a replica of the kingdom of heaven and his soul is a Divine melody and this creature is that same book which the Exalted God created with His own two hands and is that same reality which the Exalted God has strengthened with His own wisdom.)² This earthy and celestial human being has both ascent and descent that has crashed down from the superior and lofty status to the depths of hell and has the possibility to return and regain his lofty position. He has passed through dwellings and has finally reached the last dwelling of nature and this time also he traverses through position, rankings and strata till he completes the circle of his creation. This decline and fall is the final destiny of man but to remain in the lowest place of nature is removed from his dignity. Thus it is upon him to again continue with his journey with the load of faith, awareness and love so that he locates in the realm of the Exalted Beloved although there too there shall be no peace and fulfillment for this devoted lover because perfection is infinite and so is the desire.

According to the Imām, all human beings are devotees of the Abode of the Truth and some know where they are going while some are ignorant and the skill is in knowing and understanding the tradition. The Imām describes as such that,

¹ *Supplication of Abū Ḥamzah Thumālī.*

² *Explanation of the Dawn Supplication, Imām Khomeinī, p. 37.*

"Some hearts are infatuated and are manifestations of the beauty and are focused on the beauty of the Beloved and in their journey they recognize the aspect of beauty or witness the Original Beauty ... while some hearts that are fearful and manifestations of Beauty always comprehend the greatness and majesty and beauty."¹

Considering that this traveler lost in the path of the friend "all beauty belongs to Him" and the Beloved manifests Himself at any moment with a special name to Him, therefore the devotee of tradition has various conditions; sometimes he is in contraction and sometimes in expansion.

Yes, the Divine Names are those same intermediaries of creation.² Original Names are other than verbal pronunciations through which God manifests Himself in the world of existence and makes an impression.³

Although these Divine Names are of the Creator Himself,⁴ however, a creator who is free of any pertinent color and based on the Proximity Narrative they are the functions of the eyes, hands, parts and organs of the Exalted God.

Therefore, seeking recourse to the Divine Imāms and beseeching one's God according to these honorable souls is the message of Imām Khomeinī that is heard in a part of time and these words are the wealth and treasures of wisdom. To understand these teachings requires study, research, philosophy and spirituality. Movement is the outcome of understanding those treasures while dynamism is wisdom and ecstasy is obedience and worshipping. It is thus that we summon our God through the words of His perfect trustee. Otherwise with what courage and audacity can we, the separated and forlorn caught in our own natural and carnal limitations and not having the least tolerance of callousness implore our God and Master and Creator that we cannot bear His Wrath when we are incapable of bearing His absence.

About the path of love, the Imām states:

"I the blind of heart have not as yet been able to read this part and some other parts of this blessed supplication in earnest; rather I read it through the tongue of Ḥaḍrat 'Alī ('a) and do not know what wrath of God is more difficult to bear than hell and the wrath that is permanent and lasts until eternity."⁵

¹ *Discipline of the Prayer*, Imām Khomeinī, pp. 13-14.

² Meaning those same Imāmculat Imāms ('a).

³ *Jāmi'ah-ye Kabīrah* Supplication.

⁴ *Risālah Liqā'ullāh*, Jawād Malikī Tabrizī, p. 10.

⁵ *Path of Love*, Imām Khomeinī, p. 18.

With the recitation of this supplication, the traveler to the Abode of the Friend journeys from the external self to the inner soul and by connecting to these pilgrims to the Abode of Truth, discovers that he will not reach the ultimate destination, which is assimilation in Allah even with the steps of wisdom and he shall not witness his creator the way He is without any preconditions and addressing. The only way is by taking the initiative and making his deeds pure and unhypocritical and passing the stages and landmarks till where he does not see himself and his purity and reaches to the stage of complete severance from the creature towards the Creator so that perhaps he may find the way to the Absolute Truth. This is achieved only and only through worship alone. Imām Khomeinī recalls the travelogue of Prophet Abraham (‘a) and states:

I have turned my faced towards that person who created the heavens and the earth from non-existence and this is the first stage of understanding for coming out of polytheism.

In the subsequent stages, he gradually comes out of words of the natural world. At this instance, “spirituality” of the soul manifests itself, becomes the veil of the visage of the soul, and shines in the form of a star in the heaven of creation. The architect of monotheism watches its setting and thereafter steps towards the home of “the heart”. Meanwhile, the moon of the heart rises from the horizon of its existence and he also watches Divinity of the “heart” and its becoming a veil. It is not much later that he also oversees its setting and decline; he also passes from this position and again views the stipulated Divinity brilliantly and radiantly in the visage and veil of the sun. He also does not take up residence in this system because he is in pursuit of the Absolute Divinity and not the stipulated one and he knows¹ that these stipulations are veils that although some of them are luminous², but there is no doubt about their being “veils”.

At the time of the setting and descent of light, he observes his own soul, which the real sun sets and causes the assimilation and disintegration of the Divinity of his “soul”. It is in this condition that he pays attention to the Originator of the soul and its Creator, frees himself of all names and traditions and preconditions and feels God with all His greatness in his existence and does not search for Him outside; rather, he takes up residence in the Blessed Divine Abode and enters the world of Divine Names and Characteristics. In this world also he starts with those names that have lesser command until he reaches those Names and Characteristics that dominate all

¹ *Explanation of the Dawn Supplication*, Imām Khomeinī, p. 45.

² *Forty Narratives*, Imām Khomeinī, p. 65.

the Names and thereafter step on to the world of absolute Divinity in which all manifestations of creation, name and characteristics are amortized in it. The blessed Dawn Supplication is in reality, an excursion through these stages that the amateur traveler initially observes beauty and the manifestations of beauty. However, after passing through this initial phase, he discovers that comparative and superlative have no meaning and connotation in this area and whatever is present is the truth of beauty and virtue and not their derivatives and it is then that this pilgrim to the Abode of Names and Characteristics writes a travelogue for the fellow pilgrims that are moving forward slowly and lamely in the caravan of creation and guides and enlightens them. It is for this reason that the Imām states, "The Immaculate Imāms are the leaders towards the destination and not the guides."¹ In general, the message of the leader of guidance is that in order to reach "the Absolute", one must do away with "stipulations"; in order to reach the true light one must observe the setting of the false light because the sun of "truth" dawns after the setting of the "false" light. Now that we have accomplished to this stage wherein this supplication is through and through an imploration and petition, another question arises that whether the traveler and the one connected to truth have another petition and imploration? Is the petition and imploration only for reaching the destination or after reaching to the position of nearness, there is still a petition existing which is protection of the position of nearness and its perpetuation? It is here that queries and petitions become different and queries and petitions become directly related with the existential ranking of the pilgrim because focus on need causes a human being to resort to "query" and "petition" and needs have no relationship to the existential ranking of the individual.

At the beginning of the path, "petition" and need are superficial and external and is only a verbal petition.² However, if it is based on recognition and awareness of the stages of existentiality of the self, it reaches from the tongue to the heart and onto the condition and a human being feels his needfulness and petition with all his existence. At that instant, this petition and query is again uttered by the tongue and the tongue speaks out that petition. This time the tongue is the speaker of the inner need and is not alien to the inner need and it is in such a situation that fulfillment of the supplication is regarded to be certain. Therefore the ascetic of the Abode of the Object of Love become aware what to ask for, when to ask for it and how

¹ *Path of Love*, Imām Khomeinī, p. 19.

² *Fusūs al-Hikam* Ibn-e 'Arabī, Chapter 6, p. 60.

to ask and when to keep silent; rather, he discovers very well that “the petitioner and the petition and the desired are from Him”¹.

I know of a group of saints whose tongue is tied of supplication.

Here, despite the individual relation of every person with his Creator, Imām Khomeinī envisions for us a bright and radiant path that guarantees the salvation of the seekers of the Truth and reality and regards the journey without recourse to these guides of tradition to be a dangerous trip which usually results in deviation from the path.

The Imām states this reality in the key to this matter that all supplications begin with “Allah!” or “O my Allah!” that considering the fact that man is the aggregate of all forms of the world of existence which God created, for this reason he is under the training of the Supreme Name that dominates over all names and characteristics and governs and dominates all creatures. Therefore, the true Creator of the perfect man is the Exalted Divinity and such a creature at the time of “petitioning” and “imploration” must seek recourse to that same Name and Truth which is in keeping with his universality and the blessed Name of Allah is the most appropriate Name for the guidance and protection of this Divine creature. In this regard, the subdued by the Divine favor and wrath with resorting to a Name that is comprehensive of the Divine beauty and splendor seeks guidance because he knows that the universal Name of Allah takes the responsibility of the trusteeship of those persons that have accepted the faith and bring them out from darkness and into light. “Allah is the Trustee of the believers and removes them from darkness into light.”

In conclusion, as a final word we seek recourse to a few of his statements.

“O dear one! Strive and open your arms to petition and with whatever toil and hardship endeavor to reform your condition² for the way to the life of hereafter is narrow and the tradition of humanity is new. We the wretched are like the spiders thinking on the prey are of the astounded who like the silkworm have taken on the series of lusts and aspirations upon ourselves and are oblivious of the unseen world and the meeting of communion.”

¹ *Chehel Ḥadīth (Forty Narratives)*, p. 560.

² *Ādāb aṣ-Ṣalāt*, Imām Khomeinī, p. 5.

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Spiritual Perspective to Politics of Imām Khomeinī

Mr. Sajjād Chegīnī

When we discuss from the spiritual perspective to politics and the relation between spirituality and politics, we must clarify what exactly we mean. One must accept that from the theoretical aspect, establishing relationship between spirituality and politics is a difficult task.¹ Basically, in the world of theory there is no relationship between spirituality and politics. Spirituality discusses those subjects which are totally alien to politics. In spirituality the talk is of love of the highest level whereas in politics the discussion is of possibilities. In history also, normally, the ascetics would not pay attention to politics. The ascetics were thinking of organizing the affairs of the life hereafter whereas the most important challenge and duty of politics was and is to plan, reform and organize the worldly affairs. Now how can we establish a relationship between these two very different worlds?

In reality, perhaps it can be said that it is the kind of perspective of the ascetics which gives form to the political-spiritual perspective. Although the world of politics is very different from the world of spirituality, but the ascetics have always a half-view at the world of politics and have proposed certain criteria for building a preferred society.

¹ For a detailed discussion in this regard refer to *Matīn* magazine, vol. 7, summer 2000, pp. 261-279 "Spirituality and Politics", Riḍā Dāvarī, Ardakānī.

Imām is among those ascetics who were able to view the world of politics from the angle of spirituality and to bring about changes in it. In the view of the ascetics, the whole universe is the presence of God and politics and spirituality no longer have any difference with one another; the world of politics is also the realm of God. The politics which is based on this definition will be very different from the usual politics. According to this opinion, the personality of the Imām is a spiritual personality meaning that his whole existence is focused on spiritual thoughts. This is because the richest individual experience of the Imām is his spiritual experience and the prolonged individual spiritual journey has created a personality out of him that looks at all the phenomenon from the spiritual angle.

"The whole objective of the prophets is return to one word and that is 'understanding of Allah'; this is the whole preliminary. If the call was to perform good deeds; if the call was to purify the soul and to enjoin good, all of them are for returning to that main point which is present in the essence of all human beings; to remove the veil from it so that man reaches to Him—and that is "understanding of the Truth". This is the lofty objective."¹

This is a perspective that the Imām always had of the world and man and precisely with this same view, he looks at the field of political life. For him, politics society and economics are of worth only to the extent that they are in the service of "Understanding of Allah" and all aspects of existence of man both individual and social are in the service of movement of peace towards sublimity and Divine nearness. It is according to his same spiritual view that the boundaries of worship, politics and administration are destroyed and politics and administration are regarded as a kind of worship. In reality, without the spiritual perspective one cannot have such an opinion of politics.

Some even believe that in the political agitation of Imām, his spiritual perspective is far more effective than his religious authority and his political view. This means that the religious guardianship more than being based on jurisprudence has originated from his spiritual thinking because religious authority has a spiritual meaning and content and the imam, in explaining his views pays full attention to this dimension. On the other hand, the kind of view of Imām of man has also been profoundly influenced by his spiritual perspective. In the words of Hāmid Algar, leadership of the Islamic Revolution by the Imām and following it, the formation of the Islamic Republic of Iran can from a viewpoint be interpreted as a higher stage in the general trend of spiritual tradition of the Imām such that the fruits of his

¹ *Sahīfeh-ye Imām*, vol. 20, p. 17.

inner self-development has ultimately gone beyond his person and left behind a deep impression in the political field.¹

On the other hand, political outlook of Imām in several instances has been influenced by his spiritual beliefs that reveal the relationship of these two areas in his mindset and thinking. What is certain is that the incomparable judgment showed at the critical and sensitive times of the Revolution and in the initial years of the foundation of the Islamic Republic, cannot solely be explained within the framework of political sagacity; rather there existed a special radiance in his judgment that would guide him.²

In reality it can be said that the depth which existed in the political outlook of the Imām whether in the period of struggle or after it, was not an ordinary one; rather, it was based on his spiritual outlook. From the aspect of his personal life also, his life reveals perpetual spiritual journey simultaneous with sensitivity to political problems. This matter is perceptible in the period of his education, teaching and also in his spiritual and political works.

The teacher of philosophy and spirituality of the Imām is the late Shāhābādī who had profound political and anti-Pahlavī monarchy leanings. In addition, the Imām in his tutorials was constantly seeking to present a model of spirituality which was compatible with politics. In his works also, especially in *Kashf al-Asrār*, the spiritual-political outlook is fully perceptible.

Spiritual basis of the political outlook of the Imām

It appears that the most important pivotal point of the spiritual outlook of the Imām in the field of politics is "happiness". However, about this meaning, the Imām would not think like a political philosopher and his understanding of the meaning of happiness is not the result of his philosophical reflections; rather, in his view the meaning of happiness is clear and has been explained fully in religious sources. For this reason, according to the Imām, the path to happiness is clear and implementation of the Islamic commandments is the most important guarantee of individual and social happiness. In this context, happiness includes both worldly welfare and comfort as well as salvation in the life hereafter—and of course, salvation in the afterlife is the ultimate objective and the principle goal.

¹ *Matīn Magazine*, vol. 11 & 12, summer and autumn 2001, p. 198; "Combination of the Political and Spiritual Dimensions in the Personality of Imām Khomeinī." Hāmid Algar, translated by Šadrudīn Mūsawī.

² *Ibid.*, p. 199.

Not only the political thinking of Imām Khomeinī, rather all the intellectual apprehensions and writings of the Imām, revolve round the axis of "happiness" which reveals the outstanding spiritual paradigm in his political ideology and the point of departure of the ideology of Imām on the subject of government is also from here. The Imām regards the main condition for implementation of the Islamic commandments—that facilitate individual and social freedom—to be formation of an Islamic government. At the same time he regards implementation of the commandments without formation of an Islamic government to be impractical. Consequently, based on spiritual and jurisprudential fundamentals, he reaches to an obvious political ideology about Islamic government and in his political theory and practice, he chooses the formation of an Islamic government as his main and ultimate objective because he regards that to be the main and vital factor for happiness of man. That we say that the Imām does not think on this subject like a political philosopher is because the perception of Imām of happiness is influenced by the book and tradition (*Hadīth*).

Based on this premise, both the basis of the perception of the Imām of government is spiritual and also the objective which he derives from government has a spiritual hue to it which is that same bringing about of conditions in which the society and the individual move toward salvation.

In reality, here the political ideology the Imām links up with the ideology of an ethical government. The objective of this government, is to make politics ethical and to develop ethical qualities throughout society. For this reason, the picture that the Imām sketches of government—that arises from his political thinking—gets close to this vision.

When we observe the factor of happiness as the core of the ideology of the Imām, the influence of the spiritual perspective of the Imām on his political outlook is quite evident. However, it is useful to remind of a point which is that although the point of taking off in the political ideology of the Imām is the context of happiness and relies on the spiritual perspective of the Imām, however, at the time of establishment of an Islamic administration, the Imām has also made use of religious principles and fundamentals.

Basis of epistemology in the spiritual-political ideology of Imām Khomeinī, one must ask what kind of view of man has the Imām and what political effects and results does this view bring about? In brief, one can say that basically, the view the Imām has of man is spiritual and mystical and is filled with heavenly beauties. The Imām views human beings, rather all the creatures, from the window of spirituality and regards the entire creations as an insignificant manifestation of the blessed nature of Divinity.

"All the chain of existence of the seen and unseen worlds are of the convictions of their will and manifestations although the will is different vis-à-vis them. Everything is in control and under the almightiness of the Exalted Truth (And when Allah wills and commands a thing to become existent, it comes into existence) without abstaining from coming into being or having the power of infringement and disobedience. There is no manifestation except the manifestation of will.¹"

Therefore, regards the entire existence to be the Divine kingdom and in the hands of the power of God over which only the Divine Will dominates and the kingdom of the Exalted Truth extends over all stages of creation and there is nothing except that it is under His kingdom and ownership.² The epistemology of the Imām as well as his political ideology is based on this spiritual understanding. According to this viewpoint, creation is the result of Divine Will that man is the essence of creation and the appointed trustee of God on earth, and this essence of creation possesses various dimensions.

"Man himself, this creature that is the essence of all creations possesses various dimensions, various capacities and various rankings. In a way it is in partnership with plants and also has animal-like nature like the rest of the animals ... he also possesses a superior human ranking over these ... there are things that are exclusive to human beings such as thinking, spirituality and an inner celibacy that the rest of the animals do not possess this position of thinking and human celibacy.³

On this basis too in his thinking man is the main axis and the manner of spiritual journey and style of living has a crucial importance. The Imām considers the domination of the animal instinct and carnality of man over his actions and behavior to be the source of all decadence and injustices in the world and regards the inclination of man towards spirituality to be the factor of his reformation.

The basis of the miseries that afflicts humanity from the time of His Holiness Prophet Adam the Chosen one of Allah until today and from today until the Day of Resurrection and that, which afflicts humanity and has the root of all immoralities, wars, oppressions, aggressions and infringements is essentially the love of the self. This which has certain manifestations that if you notice originates in the love of the self and has pulled and is pulling

¹ *Explanation of the Dawn Supplication*, p. 185, 187.

² *Ibid.*, p. 251.

³ *Ibid.*, p. 252.

humanity to obliteration.¹ This argument can be witnessed in every work of the Imām. The Imām regards the origin of the decadence of the world to be the domination of the material aspect of man over his spiritual and rational. He believes that if man is able to bring these forces of carnality under the control of the mind and the religious instruction, he can accomplish happiness. Man is always engaged in a war of the mind and the soul of carnality and if the carnal soul gains the upper hand over the mind, the animal aspect of man overcomes the Divine aspect of compassion. The mind guides man towards perfection and the carnal soul towards immoralities. Despite this, in order to attain perfection, man not only relies on his mind alone, rather, in the route to happiness and seeking of perfection, in addition to inner guidance, he also possesses an external guide that the former is the mind and the latter are the Divine prophets.

“These two, one the inner guide that is the power of intellect and judgment and the other is the external guide that are the prophets and the guides of the way to happiness and misery and none of these two perform this objective without the other. Thus, the mind of humanity itself cannot discover the path to happiness and misery and find the way to the unseen world and the life hereafter whereas the guidance and leadership of the prophets without the power of intellectual judgment and understanding does not become effective.”²

The Imām is of the opinion that in addition to the forces of the inner self and the intellect that are the guides to happiness of man, the Divine compassion necessitates that the prophets be assigned to guide man towards perfection and happiness and also for the Divine revelations to be descended.

“God has compassion for all His creatures and this same compassion results in the creation of the creatures and furnishing the means for their welfare and worship; and this same compassion has resulted in sending the great prophets. The compassion of God necessitates that the worshippers of God accomplish happiness both in this world and the life hereafter. He has made available all the means material and spiritual to happiness.”³

As we can note, the main and determinant element in the general ideology of the Imām is the meaning of “happiness” and all the material and

¹ *Ṣaḥīfeh-ye Imām*, vol. 16, p. 458.

² *Explanation of the Forty Narratives*, p. 237.

³ *Ibid.*, vol. 4, pp. 188-189.

spiritual factors of creation help man in the route to happiness. The philosophy of the prophetic mission also is guidance of man towards happiness. The Divine prophets have been appointed to the prophetic missions in order to draw the attention of man to his spiritual and compassionate aspects and in reality complement the inner power of guidance to perfection meaning the mind. The Almighty God has sent down the prophets for drawing the attention of man to his true dimension, which is the same spiritual dimension, and in order to liberate him from the chains of bondage of the carnal soul, which is the only path by which man can attain happiness.

"If man was to the same limit of nature and not more than that, then he no longer needed that something should appear from the unseen world for man in order to train him ... there was no need. However, because man has a life hereafter and according to theories that have been proven in philosophy, there is an afterlife for man beyond this natural world, only that person must undertake to train who has knowledge of the other side; has real knowledge of the other side, the mission of the prophets is for our training...if this training is not there and man goes to the other world with this same animal instinct, he shall not have happiness in that world and shall attain misery."¹

Therefore, the prophets brought with them laws and books were revealed to them that were intended to prevent excessiveness in nature and to bring the carnal human soul under the control of the mind and the religion. Thus the prophets are the best rulers on earth because they are the true guides of human beings towards God. In fact, from this angle the spiritual outlook of the Imām is linked to his political ideology. On the one hand, the ultimate aim of creation is happiness and seeking perfection of human beings while on the other hand the aim of the Divine prophets is building human beings and guidance of man towards perfection. The aim of the prophets is to train human beings and the Imām considers the foundation and pillars of religious education to be in drawing attention of human beings to the spiritual virtues and spirituality and in expanding the restricted vision of the people from the small material world to the infinite space of the unseen world which is in contrast to materialist training.² Thus for proper and desirable training of human beings, the training of the Divine prophets is essential which also necessitates a Divine rule.

¹ *Ibid.* vol. 4, p. 188-189.

² *The Greater Jihād*, p. 32.

According to the ideology of Imām Khomeinī, building human beings occupies a lofty status and basically, the main and crucial advantage of Divine administrations over the rest of administrations is in this dimension. According to the viewpoint of the Imām, the prophets of God were assigned to prophetic mission in order to train human beings; to build human beings; to keep away humankind from anti-values, evils, immoralities and misconduct and to acquaint them with moral virtues.

According to the viewpoint of the Imām, yet another aspect is the effect of individual reform over the social reform. In the opinion of the Imām, if a human being is reformed, the society and the world is reformed and this issue forms the axis of his political ideology. More than anything, the Imām emphasizes the inner purification of human beings and sees the path to reformation of the society in reformation and inner purification of individuals. He considers the decadence of societies to be in placement of power and rule in the hands of immoral and corrupt individuals. However, according to the viewpoint of the Imām, power by itself has no negative connotation; rather, it is also extremely desirable if it is in the path of the main and ultimate objective meaning the happiness of man.

If power should fall into the hands of impious individuals, it is dangerous. Power itself is a perfection. The Almighty and Exalted God is the Powerful. However, if power should fall in the hands of corrupt individuals this same perfection is corrupted. The world of today suffers from the fact that power is in the hands of persons who have no sense of humanity. If power was to lie in the hands of the perfect human being, he would create perfection for nations.¹

Therefore, formation of a government which is in the path of Divine objectives becomes necessary and the only way to realization of this objective is in power being placed in the hands of pious and upright individuals.

From the aspect of political ideology also, the Imām regards the sovereignty of the entire existence also to belong to God and he benefits from this issue in guiding his political ideology. In reality, the main element of the political ideology of the Imām is Divine sovereignty that by various means also manifests itself in the political sovereignty. Thus considering that the entire existence is the kingdom of God, it is in the hands of the sovereignty of God and political sovereignty is no exception to this rule. Human beings

¹ *Ṣaḥīfeh-ye Imām*, vol. 18, p. 206.

also are from the political aspect under the absolute sovereignty of God that is exercised through the existential and descriptive religious guardianship. In fact, one can say that the basis of the theory of religious jurisprudence is this same argument of Divine rule and its implementation through the existing religious authority. Based on this, the governance by permission of God belongs to the honorable prophet of Islam (peace be upon Him) and the Immaculate Imāms (‘a) and in their absence belongs to the qualified religious authorities. This again shows the spiritual perspective of the Imām in the field of his political ideology.

In the viewpoint of the Imām, provided that political rule is in the hands of pious individuals, the administration can pass through the ethical route in society and reach human beings to the ultimate objective which is the same salvation in this world and the hereafter.

In the ideology of the Imām, man and his happiness have a pivotal role and the world is at the disposal of man so that it reaches him to the happiness in the Hereafter. Thus any kind of obstacle whether internal or external to the self must be eliminated. However, in the view of the Imām, the obstacles of the inner self have a more powerful aspect to them.

On the route to seeking perfection of man and his willpower in covering the distance, two sets of inner and outer obstacles are present; the first one is the love of the carnal soul that the Imām considers to be the root of all corruptions and injustices and the outer obstacle which are the impious administrations and the decadent societies. In the opinion of the Imām, the injustice of the rule is an obstacle on the path of perfection of man. Likewise, the Imām establishes a relationship between the inner and outer obstacles and states:

To accept injustice is like committing injustice; both of them are a result of lack of purification of the soul...purification and mentioning the name of Allah ... these are levels. If we had reached to these, then we would neither have become complacent and passive in acceptance of injustice ad nor we would be oppressors.¹

The result is that a profound relationship is established between individual happiness (seeking perfection) of man and the type and structure of politics and society. This is because the administration can prepare the groundwork for shaping of the corrupted society and eliminate the grounds for seeking of perfection by individuals.

¹ *Ibid.*, vol. 18, p. 499.

The spiritual perspective of the Imām about man and the effect of reformation of man in reformation of societies also pays attention to another dimension. Actually, in the viewpoint of the Imām, there exists a reciprocal relationship between the individual reformation and social reformation and they have a direct effect on one another. However, the emphasis of the Imām on the necessity of the administration of pious human beings is of importance for this reason that his political ideology is also a logical result of the spiritual interpretation of the objective of creation of man and also rejects any type of impious administration.

It is extremely important to pay attention to this point that the spiritual perspective of the Imām of human beings results in a specific assumption of politics based on which, just as worship of the carnal soul is an obstacle to individual happiness, obedience of an administration of a corrupt and impious ruler will also be an obstacle to happiness and seeking perfection of society on an extensive level. For this reason, one can say that the political ideology of the Imām is the result and appendage of his ideology and spiritual outlook.

The perspective of the Imām to working, duties and objectives of Islamic administration arises from this same spiritual outlook which considers the objective of an Islamic administration to be moral and spiritual training and improvement of material and spiritual life of society and also regards the ultimate objective to be the happiness of humanity in this world and the Hereafter.¹ In his view, the administration occupies a very important position in movement of individuals of the society towards human perfection and for this reason, he always emphasized the structural reform and workings of the administration and considered the Islamic principles to be the basis for the movement of the society and administration.

In conclusion, the question which may arise is that if the political structure of the Imām's consideration is not able to secure "happiness"—of the same definition of the worldly and the Hereafter—then what will be the duty? In reply, one must say that one can answer that question from two aspects: it is possible in one instance that the notion to establish an Islamic administration apart from its social and political effects is happiness itself. According to this notion, an Islamic administration with the above stated definitions is by itself the objective.

However, sometimes the notion exists that an Islamic administration is only identified from other administrations by its social and political effects

¹ *Kashful Asrār*, p. 337.

meaning that only the effects which an Islamic administration leaves behind reveals its Islamic identity. According to this notion, an Islamic administration by itself is not the objective; rather it is a means for securing specific socio-political objectives. It appears that the second assumption is closer to the ideology of the Imām, because Imām Khomeinī did not believe in a political structure which was distinct from a social structure. His objective from establishment of an Islamic administration was realization of specific political and social objectives, which is the borderline between an Islamic government and other administrations. With this hypothesis, the Imām undertook to determine his viewpoint about Islamic rule, which is that this administration can guide society towards salvation in this world and the hereafter and embellish individuals with moral behavior.

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Islamic Spirituality

Professor Muhammad-Taqī Ja'fārī

Definition of positive spirituality

Positive spirituality is luminous extension and supremacy of "I of humanity" over the world of existence because of being placed in the gravitational pull of absolute perfection that leads to affiliation to Allah.

In this discussion, what we mean by positive spirituality is that same genuine spirituality which starts with the awakening of man from the slumber and dream of absolute natural life and the knowledge that his existence in the state of seeking the path of good and perfection is the main objective of the creation of the world of existence. This spirituality whose path is "rational living" and its objective is to be placed in the orbit of the Absolute Perfect and ultimate objective in attachment to Allah. Positive spirituality does not eliminate any truth from the world of existence including those that pertain to man or others. Rather, it polishes the entire universe with a single inner spiritual agent, brightens it, and shows the reflection of Divine Light in all the particles and interactions of the constituents of this universe.¹

¹ With the definition that we mentioned of positive spirituality, there is not the least difference between religion and spirituality and the teachings, methods and truths point to a single truth which is that the honorable prophets, devotees, rulers and righteous ascetics are all the analysts and interpreters of it. The two below mentioned verses, the first one being from the poets of our era can be accepted as a mutual definition of spirituality and religion.

It is spirituality whose radiant streak is drawn to the path of perfection by the great Divine prophets. It is not those dreamy thoughts in the moonlight of the inner space that has taken on shades of the extremely broad connotations such as existence, truth, perfection, reality, manifestation and so forth instead of their original meanings. With some fleeting sparks, it has illuminated their cores, inculcated some status and form for itself, and is content with them whereas it is possible that the claimant of such spirituality has not for a few moments from the aperture of the material cage, looked outside his own restricted self. This is that same negative spirituality which has guided a large number of the caravans of seekers of knowledge from the banks of their inner self to the watery-like mirages.

In gaining admission to positive spirituality, to the same extent that a man derives pleasure from all factors; views the advantages of the world—provided that they are legitimate—to be means and not the end. Likewise, he regards the rational pleasures and information of the inner spirit of the people and prediction of future events and even ownership of the material world as means for awakening the people and reaching their souls to the pinnacle of perfection and not the objective of self-abstinence and behaving in the ethics of Allah and being cultured in the culture of Allah.

It can be said about the division that divides spirituality into two distinct subjects of positive spirituality and negative spirituality which it is acceptable by every righteous ascetic that moves knowingly and with total sincerity along the theoretical and practical areas of spirituality. In page 65 of Imām Khomeinī's book "Flight to Heavens", we note these words that: "If we have seen in some of the ascetics that certain terminologies have driven some ascetic individuals that study them profoundly to become abased ... and their hearts to be led astray and their souls filled with darkness ... and also in the ascetic behavior of the followers of asceticism instead of purifying their soul, it has made them more impure and made their souls darker, it is because they have not safeguarded the Divine spiritual behavior and their scientific and ascetic behavior has been occupied by Satan and the carnal soul and is heading towards Satan and carnality."

In their evolution, the followers of the path of positive spirituality make sincere efforts in order to be able to offer the true lost one of all the strivers of the path of truth including those who are lost in the valley of negative spirituality and are moving in circles.

What is religion? It is arising from the mud, So that the pure soul is made aware of itself. When this pure soul becomes aware of itself, it gets attracted to the path of the Truth.

It must be stated with assurance that every knowledgeable person who possesses intelligence and an active conscience shall discover that he possesses a lost one which is beyond the things that he has accomplished for his absolute natural living. In this world only those do not have a lost one that have lost themselves in a variety of obsessions and imprudence. The fact is that the acceptance that I have a lost one in this life is an acceptance that is far supreme that does not find its way in to the minds of the slaves of lusts and captives of wealth, status and fame. The caravan of negative spirituality traverses, many a path, undertakes many a search and makes many an effort but finally is content with internal pleasures and psychic position and as pointed previously, satisfies himself with rewards of abnormal information, intangible possessions in nature and stupefying opulence and comes to a standstill. What a pity that these strivers are not aware that the true lost one of the soul of man are not these petty matters that originate from a determined cause.

It is felt that the first aware beings of humanity in their search for positive spirituality led by the exalted prophets and their motivation and encouragement succeeded in awakening from the slumber and dreams of nature and by stepping on to this constructive level, foremost came to realize this truth that they possessed a lost one. In pursuit and search of their lost one, they shunned pleasures, egocentricities and self-gratifications and with the compass of Divine conscience and leadership of sound mind set the ships of their creation on sail in the ocean of existence. Positive spirituality succeeded in its efforts and attempts to accomplish the aforesaid advantages on its way by never viewing them as objectives and continued on its path towards the final objective and destination, which is affiliation to Allah. Meanwhile, some persons pursued them in the belief that those advantages were the main destination of the followers of the path of positive spirituality.

However, the lost one of which caravan were not those that they believed because those advantages like straws that following the harvest of wheat benefit the farmers. Yes, the efforts were great but the objective was insignificant. Thus the followers of the path of positive spirituality started making sincere efforts in order to be able to identify that true lost one of the caravan. This main objective of the action in attaining perfection towards attachment to Allah whose preliminary was awareness, spreading and supremacy of "I" over the world of creation.

Positive spirituality and "I"

In positive spirituality the negation of "I" has no meaning at all, rather what acquires meaning is that "I" the person because of possessing the ethics of Allah and behaving in the manner of behavior of Allah can attain a level of perfection which is like a ray of the rays of Divine spirit. just as in a narrative in the Book of *Uṣul-e Kāfī* volume 2, page 164, it has been narrated from Abū Baṣīr as saying that, "I heard from Imām Ṣādiq ('a) that he said "A pious believer is the brother of a pious believer. They are like the parts of one body so that if one part is in pain, the other parts of the body feel that pain and their souls are from a single soul. It is definite; that the soul of the believer is closer to the Divine soul than the rays of the sun is to the sun." This is the interpretation of the verse "*We are from Allah and unto Him is our return.*" (*Sūrah al-Baqarah*, 2: 156) "I" the human being passes out by means of perfection of the mind and the heart from the natural self and gains entry to the heavenly "I". It is the heavenly aspect which grants him the merit of true supremacy over the world of existence. In the same way that unripe grapes after passing the unripe phase becomes sweet ripe grapes and it is the concentrate of these grapes that result in growth of talents and intellectual capabilities of man and it is by means of them that a human being gains scientific, spiritual and administrative supremacy over the world of existence. The difference that exists between the subject of unripe grapes in to ripe grapes and the ripe grapes in to grape concentrate and of the grape concentrate to strengthening of talents and intellectual capabilities of a person with the physical movement of man himself to the human "I" and the human "I" to the heavenly "I", lies

in the awareness of human being of origin and destination and in his power to recognize and intensify this movement which does not exist in case of the unripe grapes.

Spirituality and the world of existence

The world of existence guides the man of spirituality in two ways to its heaven and under the heavenly rays that radiates on the world of existence, dispatches him to the Divine Court. These two ways are as below:

- 1- The splendor of the beauty of existence
- 2- The splendor of the system of existence

In order to become familiar with the above ways, development and control over the "human I" is essential in order to remove any form of doubt from his sight. The attainment of the splendor and magnificence of the glory

of existence creates such an expansion in the human soul that acquaintance with the self does after losing it. This expansion because it arises from establishment of correct communion with God and the self, thus its joy and expansion is never contaminated with contraction and sadness at its loss.

It is with this same control and inner expansion that the caged façade of the world of existence is obliterated in the sight of the spiritual man and the Divine light that shines on it from behind the curtain places him in state of ecstasy that is beyond ordinary delights and sadness.

This expansion and control of "I" has another special feature without which, even those two ways (splendor of the beauty of existence and the magnificence of the system of existence) cannot reach the destination. This special feature is the conviction of human being in that this world is an arena for effort and competition for charitable work. It is only with this spiritual view which one can say that we do not raise the world of existence higher than its limit and nor God forbid, we downgrade God from His Exalted status so that we unite the two of them in a part of our mind!

Another way of feeling life is in the world of nature

With a single focused view and supreme spiritual manifestation, another façade of the world of nature consisting of its exquisite life becomes manifest for the spiritual man. To consider the living of nature and its constituents to be impossible with regard to the below stated issues is totally baseless:

- ☐ An inanimate matter that is unaware and dependent
- ☐ A living creature
- ☐ Understanding and intelligence
- ☐ Wisdom and ethics and will by means of which he probes into the causativeness of cause and motive of motivations.
- ☐ Lofty spiritual proofs
- ☐ Discoveries and inspirations

The human soul that passes through the channel of solid matter is then placed in the path of perfection. It attains ascendancy over existence and is placed in the magnetic field of spirituality and reaches to final peace. In numerous instances the glorious Qur'an draws attention of the creatures of the world of nature to eulogy and prostration such as in verse 1, of the *Sūrah al-Jumu'ah* wherein it commands that, "All that is in the heavens and all that is on the earth are engaged in singing the praise of Allah." Also in the verse 1 of *Sūrah at-Taghābun* and verse 79 and verse 5 of the *Sūrah 18* and other instances as in *Sūrah an-Nahl*, verse 49, and *ar-Ra'd*, verse 15 and *Hajj*

verse 18 and *ar-Raḥmān*, verse 6 it commands that, *"All that is in the heavens and all that is on earth prostrate for the worship of Allah."*

Spirituality and life and death

Living which is the ground for manifestation of human life (psyche and soul) in the arena of existence is a reality more transparent than inanimate objects and vegetation for revealing the perfection of the life-giving God which, with the appearance of human life in it, increases its transparency unless this transparent reality is darkened and is made obscure by man himself and gets transformed to anti-life and living. In this case, it becomes necessary to fight such an anti-life soul. By resorting to positive spirituality that is accomplished by purification and behaving according to the ethics of Allah and performing according to the rituals of Allah, the soul of man becomes more prepared to accept Divine manifestation. From this same viewpoint, death is not other than disintegration of the constituents of water (that constitutes the bubble of the physical body of man) and his return to the ocean of Divine glory.

The life and death of the person who has devoted his humanistic personality in the field of competition to fulfillment of charitable deeds belongs to God. *"Say to them that verily, my daily prayers and my supplications and my life and my death is for the sake of God, the Creator of the Universe."* (*Sūrah al-An'ām*, 6: 162)

It is with this same positive view of spirituality that the religion of Islam comes to the defense of spiritualism in the face of those who regard life to be an absolute natural phenomenon. If philosophers, rulers, and other experts attached the importance that Islam expresses for the phenomenon of life and soul, the history of man would have taken a more logical course. However, what must be done that repetition of life and the living on one hand and the appearance of disgraceful and demeaning characteristics of human beings on the other hand have concealed the true worth of living from human beings.

Spirituality and work

The most basic requirement of spiritual living (that according to the above verse belongs to God) is to work and strive continuously in this world, which is an arena for charitable deeds. *"...and for every person there is a purpose or objective which he pursues; and you should compete to undertake charitable deeds."* (*Sūrah al-Baqarah*, 2: 248).

From the viewpoint of positive spirituality, stagnation and immobility of human beings in this world is worse than non-existence in terms of worth; it

is removed from the area of values and that some poets say that, "We are waves whose calmness is in our non-existence,

We are alive so that we do not attain calmness"

If they mean that our life and soul is for striving and working hard, thus if we stop to make efforts and work hard, the basis of our life and living is destroyed and it is an extremely obvious subject.

This is because the Exalted and Glorious God has commanded that, *"Whatever is in the heavens and on the earth are in need of Him: and everyday he is busy in a new miraculous act by His embracing power."* (Sūrah ar-Raḥmān, 55: 29)

"O man, you strive in the path of your Creator shall surely meet with Him." (Sūrah al-Inshiqāq, 84: 6)

"And that man can only have the fruit of what he has strived for. And that the result of his efforts will be seen soon." (Sūrah an-Najm, 53: 39, 40)

Thus, positive spirituality also goes in pursuit of precious treasure and this treasure and he discovers this treasure only in toil and work in the path of organizing the material and spiritual affairs of human beings—human beings who are a ray of the glorious sun of Divinity in the arena of nature. This spirituality is resorting to placing a balm on the wound of a human being like the exhortation of "O the Alive One!" even in the darkness of the night.

Yes, placing a nut and bolt in the appropriate place is beneficial in a machine while in human life it is regarded as the worship that is accepted in the Divine Court.

However, if the objective is that calm and inertia in life is in all aspects equal to non-existence then its acceptance is very difficult because in the same way which was mentioned above, nonexistence is removed from the arena of values whereas a creature that deviates from its legitimate course shall be placed in the arena of repulsiveness. A human being who knows that his existence is dependent on a God Who is always engaged in some task, then such a human being cannot for a single moment be indifferent and unaffected in relation to the world of existence whose consequence is that same development and supremacy of the man of spirituality over the world. With regard to the principle of dependency of man upon the Absolute Active and Munificent God and the Establisher of order of existence over tasks, it becomes evident that work and activity are in the main context of the Law of Creation. Therefore, a person who wants his self to gain ascendancy and development through the pathway of positive spirituality over the world of existence and to be attracted towards the Absolute Perfect Who is the Absolute Active and Munificent that leads to attachment to Allah, then

definitely he must not for a single moment stop making efforts and striving even if it is for minor objectives of desirable while at the same time imperceptible living.

Spirituality and the means and objective

From the time that the manifestation of positive spirituality begins to radiate in the heart of a person, in the same way that the objectives related to a logical living is desirable, and it attracts the devotion, zeal and movement of a person to itself, the means too, in addition to having the desirability dependent to the objectives; right from the moment that human zeal for connection to the objective in the field of competition for charitable deeds pulsates inside him, the intrinsic worth of the manifest objective radiates over the means. Consequently, in addition to the desirability of the aspect of its means, a peculiar desirability is also perceptible from the manifestation of the zeal to the objective such that even if a human being after striving in the stage of the means does not accomplish the objective, still he is considered to have won in the spiritual competition. From this it becomes clear that no negative political, social, behavioral and spiritual doctrine can like positive thinking that is propounded in Islam, eradicate despair and hopelessness that continue to take their toll on human beings like a fatal disease. This does not imply that work and any means which is taken into consideration for connecting to an objective, is intrinsically worthy so that it makes the person who is seeking to connect to it to be able to do without it. Rather the objective is that the fundamental basis of entry of the means in the territory of values begins from the moment when a person with the intention to connect to the correct objective which he will use in the course of logical living, takes action for adjusting the means for that objective—takes action with the aforesaid intention and undertakes effort based on it—enters the territory of values whether he accomplishes the purported objective or not. , However, if he does attain the purported objective, the joy of reaching the stated objective itself brings about an extremely exalted spiritual condition.

Spirituality in four-fold relations

It is said that when His Holiness the prophet Joseph ('a) was locked in a room by Zuliyykhā (Potiphar's wife) in order that she could fulfill her lusts, although the doors of the room were locked, His Holiness nevertheless with the intent to escape and runaway from sin, started to run. It was obvious that there was no escape route from that room from which, His Holiness Joseph could escape from the trap and vile of that woman by finding a perceptible

way out. Yet he began to run helter-skelter with an extremely supreme spiritual condition (that cannot be understood by the foolish and drunken of the wine of sensual pleasures and lustful desires). He caught hold of one of the locks and tugged at it with the power of that spiritual condition so that the lock opened and His Holiness was saved.¹

Spirituality and power

If human beings do not reach to that stage of maturity whereby they view power from the viewpoint of positive spirituality, they will never be able to use power and its applications in the path of "logical living" of human beings. Power and ability are inherent characteristics of God. Therefore, the correct understanding of power and ability is of the inherent qualities of Divinity and its proper application towards advancing human perfection in the path of "logical living" is essential requirement of manifestation of that blessed Divine quality. Power is the basic factor of development and supremacy of me the human being over the world of existence and is the most sacred manifestation of power for containing, regulating and adjusting power. For this reason, we say that, "the most impotent of human beings is that powerful person who is unable to contain, regulate and adjust power in achieving the lofty ideals of humanity even if he has the entire forces of the great universe at his disposal. From the viewpoint of positive spirituality, power never places itself in confrontation with the Truth because Truth is itself the essence of power and cannot possess an evil identity. What is evident is that it is always the supporters of wrong that grab power and uses it to destroy the supporters of the truth and right. Power which is one of the most sacred manifestations of the quality of "The Powerful" and "The Able" of Divinity. If it is used in instances to deal a blow and to destroy, it has been prescribed only for destruction of human-like beasts that create disorder in the lives and living of human beings. *"And (to fight the enemy) prepare against them to the utmost power ..."* (Sūrah al-Anfāl, part of verse 60) It was this manifestation of Divine Power in the hand of the Commander of the Faithful 'Alī Bin Abūṭālib ('a) that was never used except to resurrect the truth and to exterminate falsehood.

¹ In the Qur'an it has been stated that Potiphar's wife, Zuliyykhā, (Sūrah Yūsuf, verse 23, "...and Zuliyykhā closed the doors ...") thereafter in verse 25 it states, "...they both rushed towards the door in attempt to overtake the other" and it is obvious that it was His Holiness Joseph that rushed towards the door to escape and Potiphars wife Zuliyykhā pursued him. At the moment of going out from the door, Potiphar's wife Zuliyykhā caught hold of His Holiness Joseph's shirt from behind and his shirt tore.

Yes, when power becomes an example of the manifestation of the Divine characteristic of "the Powerful" and "The Able" then Murtaḍā 'Alī becomes "the Lion of Allah" that is itself a manifestation of the character of Allah. He was the most courageous and the fiercest fighter of all human beings. He was the Lion of God and not the picture of a lion that is painted on a canvas that shakes with the slightest wind. (This Lion of God is that same manifestation of the Nature of Allah about whom the Prophet of Islam (ṣ) had stated¹, "Do not make unpleasant remarks about 'Alī because he is besotted and restless about the Divine Nature.") The verse "And prepare against them to the utmost power ..." has the same life-giving symphony for the true man of spirituality that the verse, "And Allah will state to the righteous believer that 'O, you soul who is assured of the Favor of Allah, return to your Creator well pleased of yourself and well pleased of Allah.'" *Sūrah al-Fajr*, 89: 27-28) This is the same extremely marvelous coordination of spirituality with power or the immersion of the man of spirituality in Divine Power about which Avicenna states², "At the moment when the man of spirituality is detached from himself and attaches to the Truth, he observes all power in Divine power that controls over all possibilities). The Commander of the Faithful has stated that, "Swear to God, if I alone is confronted with all my enemies whose numbers fill this world, I will never turn my back towards them. (*Nahj al-Balāghah*, Sermon No. 62).

A very well-known scholar told me that he was sitting with a number of theologians in the presence of Imām Khomeinī and all were discussing the one subject about the super powers of the world whereupon the Imām commented that, "I do not recall until now to have been afraid of any person or any thing except the Almighty God."

In 1964 after the Imām was released, he gave a speech in the A'zam Mosque in Qum and said, "By Allah, I have never been afraid in my life; that night when they came to take me away, I consoled them."³ Sometimes the power of knowledge and understanding reaches to a level that the person of the theologian regards the biggest subjects and laws governing existence to be insignificant. In this case, it is not that the subjects and laws governing existence are insignificant affairs; rather it is me who by means of development and supremacy over existence, despite being a part of existence, step beyond them and view them from top. If for an individual understanding

¹ *Safinat al-Bihār*, Muḥaddith Qummī, vol. 2, p. 540.

² *Al-Ishārāt wal-Tanbīhāt*, Ḥusayn bin 'Abdullāh bin Sīnā, C 15, p. 389.

³ The special biography of Imām Khomeinī p. 24 as written by a group of theologians and companions of the Imām.

of this type of supremacy over existence of the honorable prophets, the Commander of the Faithful and the Immaculate Household is difficult, he can refer to the supremacy of the power of understanding of Jalāluddīn Mowlawī over the realities from the world of existence. Although this personality is one of the disciples and ardent devotees of the prophet of God and the Commander of the Faithful ('a) and feels honored to benefit from their infinite harvest of wisdom, yet, in his works—and especially in his Mathnawī Verses—he speaks with such power, eloquence and command as if all those realities are placed in an inferior position and Mowlawī is viewing them from a superior position. In brief, no psychic power can like positive spirituality whose owner relies on the absolute power of Divinity, give to the person the unimaginable power of spirituality.

Spirituality and civilization

If we define civilization in this way that, “Civilization is term applied to social living of human beings, every individual, group and organization in their respective just position, without destruction of their thoughts, emotions and feelings of individual identity that with an objective-oriented search in the path of “logical life” starts to move towards perfection.” It is obvious that such a civilization resolves the four-sided relations of the individuals of its society in the best possible manner and liberates human beings from interference and conflicts with one another and places all of them like the parts and forces of one body. Civilization in this context is the place of manifestation of individual and social life of the trustee of Allah on earth and there is no doubt that making mental and physical efforts for realization of the preliminaries and factors for bringing about this site of manifestation is one of the most fundamental characteristics of positive spirituality. That which the administrators of modern industrial societies call civilization (and they themselves are deprived of knowing the true meaning of civilization) is not only not considered civilization from the viewpoint of positive spirituality; rather, positive spirituality considers such living that the unaware machinery and the more unaware seekers of hegemony than the machinery call civilization to be in conflict and contradiction with the life of human beings. If someday by whatever means possible it can, it will take serious steps to justify properly, such a civilization that destroys the supreme human emotions and intellect and pure wisdom or to reform it.

Likewise, because it regards human beings that possess extraordinarily valuable talents and a “me” that is expandable and has supremacy over existence and being placed together with positive spirituality in the orbit of

the Absolute Perfect, it cannot accept a civilization that creates disorders first in the individual identity of man together with his humane thinking, ethics, culture and lofty human emotions and especially his sagacity by destructive means and thereafter, impose on him the mechanical living, profit-making and pleasure-seeking. How can this civilization be compatible with life-giving spirituality whereas this civilization initially takes away his soul from him and thereafter deprives him of communication with God and consequently, his communication with the world of existence is also rendered ambiguous.

Spirituality and the new human doctrine (of humanism)

In sum, the claims of the new human doctrine consists of the need to develop the human talents for optimum utilization of the two relations (the relation of man with nature and the relation of man with his own species) in the absolute natural life and the need to accept a set of ethical principles that only abolishes the contradictions and intrusions of human beings with one another. Based on this definition, moral ethics is regarded as an accessory of law!! Whereas ethics, according to the viewpoint of Divine religions and positive spirituality, is flourishing of reality within a person and is not a means and support for execution of the law. However, human liberties according to this doctrine that must be possessed, consists of freedom of belief, freedom of speech, freedom of writing and political freedom that all individuals and groups of people must benefit from them and human beings must be able to live with complete understanding and cooperation with one another. Positive spirituality says that if for example; humanity can bring about such a situation for itself and if self-interest and seeking pleasure and hunger for power allows, and the human-like leviathans recognize the other humans and all human beings on earth can truly without conflict and intrusion, live with one another, then in fact the basic question arises that with all that activity and toleration of pain and hardships, do humans live only in order to consume some clean matter from nature without intrusion and conflict with their own kind and convert them into excretions? While in case of progress, they join hands with each other to explore the solar system and other planets; and with some abstract imagination, satisfy themselves that well, this is life and no more. It is evident that such an opulent claim of the new humanist doctrine (humanism) is negated by means of two sever blows that the supporters of this doctrine themselves have inflicted upon it namely: 1) Conversion of the beautiful dwelling on earth into an ammunition dump and 2) Production of narcotic drugs to the highest imaginable level.

However, positive spirituality regards the creation of man from Divine Wisdom to be placed at an extremely superior position and regards the correctly reared and educated human being to be the manifestation of Divine knowledge and power. It regards his collective living in rational life to be the manifestation of the supreme Divine compassion and power¹. If the very old adage of human society that, "Love all fellow human beings and therefore like for yourself that which you like for others and dislike in others that which you dislike for yourself" is realized, it is only by means of the reflection of the rays of manifest positive spirituality that initially, identifies the human "me" to itself and with this identification, comprehends how good, beautiful and adorable is his "me" which, is a ray from the rays of the sun of Divine Greatness.² Because other human beings also possess this same "me" therefore it is necessary to love all human beings except that a person with total authority and knowledge removes himself from the humane line and its sublime qualities and enters the line of Changīz Khān and Namrūd and their likes.

Spirituality, science and the mind

Can we find a factor for the stagnation and return of humanity to abasement that is superior to this useless prompting that spirituality is incompatible with science and the intellect? Separation of science and the mind from spirituality is to block two important elements that radiates the rays of the sun of the truth and reality on the path of human beings. Let us see what is science. Science is the revealer of the facts within limits of the tools, means and brain structure of the person of the scientist and his objectives and stances stipulate. What is the mind? The mind is the programmer of the objectives and the means in sensory phenomenon and cerebral activities and is the separator of generalities, figures and signs as well as the executor of mathematical operations and so forth. Can this activity that is another factor for communication with truths be separated from positive spirituality? Generally, the fact is that if science and the mind are separated from positive spirituality, then how can the human "me" spread across the world of existence and dominate it? This is whereas the abundant

¹ *Al-Jamā'at Ar-Rahmat* (Collective formation in life) is included and manifestation of Divine Compassion. The Hand of God is in collective formation in living.

² One of the reasons for the popularity of "me" is that with identification of this "me", "sharing and unity" discerns the other "me" of human beings to the "me" of the self and discerns the love of other human beings from the "me" of the self and not with other hollow and fanciful slogans.

and substantial quantity of recognition of the world of existence is obtained by these two routes!?

One very general and important principle exists without which not only the question of science and the mind is not resolved; rather the question of spirituality is also not resolved. That principle is this that whenever science and the mind are regarded as two advantages and factors for enhancement and arrogance of the human "me", they are transformed into a covering and a cover-maker¹. Likewise, if spirituality even at the highest level of attainment is regarded as a plus point and means of enhancement of the essence, it becomes a coarse covering that blocks the view of the heart from witnessing the aspects of the glorious Allah. Rather it can also be said that if spirituality takes the form of a covering, it becomes coarser than the covering of science and the mind. Initially, we should take a close look at the below phrases from the Book of Terminologies and then be reminded of the coarser texture of the fabric of spirituality in comparison with the fabric of science and the mind. Therein it states that, "Attachments to those worldly affairs which, the man of spirituality must be removed from; that causes the preoccupation of the soul with worldly attachments; and draws attention to desires of the carnal soul is a disability; and delight and adornment with the ornament of the essence (because of spirituality) even if that adornment is because of abstract communication with the Manifest and Glorious Truth, is deviation. Only facing to the Court of the Truth with the whole essence of being is liberation from other than the Truth." Again, in this same book it states, "Any person who seeks spirituality for its own sake has wanted an ornament for his own being; and if any person discovers spirituality in such a manner that he is not conscious of that same spiritual condition, rather, he discovers the same defined "Glorious God" is submerged in the ocean of communion."² However, spirituality being a covering that is employed for the inflation of the natural self is coarser than the covering of science and the mind for the reason that every prudent human being is aware of the value and identity of science and the mind and their application and can well understand that the truths which those two can place at the disposal of human beings are relative,

¹ As stated in the verse that: till you see wisdom and intellect you shall not sit ignorant

One point I say that do not see yourself to be righteous

Likewise it states that: do not reflect in the presence of the living

For you shall fall from the summit of honor to the lowly soil

The first couplet pits to the mind and science as being covering while the second pints to spirituality being the veil people.

² *Ibid.*, statement 16, p. 390.

limited and dependent. Thus to draw attention to this question that science and the mind are lesser than that to be able to saturate the zealous and ethical soul of a human being and to stop spirituality halfway is not too difficult whereas with the baffling greatness and radiance that it possesses, spirituality prevents focusing on the employment of natural self. Thus awakening from the slumber that science and the mind bring about is easier than awakening from intoxication of the spirituality employed for the adornment of the essence. Therefore, if science and the mind by their stepping aside from the sight of the ascetic and linking the ascetic directly with the truths are not placed in employment of the natural self, are considered as two extremely enlightening openings for the ascetic. This is how spirituality is; it means that by stepping aside from the view of the ascetic, spirituality and placing him direct connection with the Absolute perfect, which is God, is the most superior means for discovering the Glorious and Exalted Truth. In this regard, Imām Khomeinī has made a very categorical statement that is mentioned below and which we have mentioned at the beginning of this article. Thus among some followers of asceticism we have observed that these terminologies (spiritual and others) have caused them to be led astray and their hearts to deviate and their inner beings to be plunged in darkness while practicing the religious teachings has resulted in strengthening of their spiritualities and souls and prevented unmerited claims and incompatible opinions to be issued by them. Also, among the followers of ascetic behavior, there are individuals whose hearts have become more opaque as a result of ascetic behavior and their inner self have been plunged in greater darkness. This is because they have not sustained spiritual behavior of Divinity and migration to Allah and their scientific and ascetic journey because of being possessed by Satan and the carnal soul has moved towards Satan and the soul of carnality.¹

¹ In order to prove that logic is not possible for spiritual attainments, this reason has been cited that if for the aforesaid attainments logic is applied before they are attained, whatever that logic, it shall prove the meaning of its result not the same achieved one. Thus every definition and logic that is brought forward for honey, till the time that your addressee has not tasted it is only a meaning of honey provided that your addressee has understood well, reflected in his mind not that he can taste the honey. However, if the definition and logic is applied after tasting the honey, then no definition and logic however strong and clear because it only makes the meaning understandable and thus it is improbable that there be the ability within a person to create a truth that itself has been exactly created. The answer to this question can be found in the text.

Spirituality and wisdom

Now as it has been proven that science and the mind (with regard to the principle of their identity not in a state of employment of the natural self) are not only not impediments in the path of spirituality, rather both of them are the best of means for strengthening spirituality and making it universal. Wisdom whose teachings is one of the most fundamental objectives of the messages of the Divine prophets, with an extremely supreme priority, is one of the most key factors for strengthening and radiance of positive spirituality. This superior position for wisdom is with a view to the definition which has been propounded about this great virtue and Divine blessing.

Wisdom consists of the necessary understanding for recognition and accomplishment of the principles and rules of perfection in the arena of the world and the eternal life of hereafter and their application in the path of rational living. Therefore, wisdom whether in the theoretical or the scientific field, is itself a manifestation of positive spirituality which lightens the life of a human being in the path of the spiritual journey. The verses of the Qur'an, has interpreted living with wisdom (whose propagation was the objective of the mission of the prophets) as being from God and as "pure living"; rather it has defined it as the true living. The verse that refers to living based on wisdom as being from God is verse 162 of the *Sūrah al-An'ām* that commands: *"Verily, my prayers and my rituals and my living and my dying are for Allah, the Creator of the worlds,"*

The verse which refers to living with wisdom as being "pure life" is this verse 97 of the *Sūrah an-Nahl* that commands, *"Whoever leads a righteous life whether a male or female, while he or she is a true believer, to them we shall surely bestow a pure and good life ..."* While the verse 24 of the *Sūrah al-Anfāl*, reminds of living with wisdom as being the true living when it commands, *"O, you the believers! Obey Allah and His Prophet when they invite you to that which will give you life..."* It is evident that the people in that era to whom the verses were addressed were living. Moreover, inclination to religion revives the naturally dead. Thus the blessed verse refers to the true living (in relation to the natural animal living) which is called the pure living and is for the sake of God, the Creator of the worlds. With what has been stated so far, it proves that what some of the poets and the men of spirituality such as the poet Hāfiz reject vis-à-vis spirituality refer to philosophical thoughts that with some nice terminologies like the pieces on the chess board, compel the minds to a game of chess and not to wisdom in the manner that we noted in its relation with spirituality.

Spirituality, intuition and logic

The majority of the experts on common spirituality and even that group of men of spirituality who tread the path of positive spirituality but at times get immersed in negative spiritual ideas are of the opinion that fact-finding in spirituality and direct communication with spiritual realities is either independent of logic or is illogical. This claim has been made abundantly clear in the thoughts and works of ascetics. It is for this reason that reliance on science and theoretical thinking in negative spirituality has been set aside by various forms. The most well-known of verses that is acceptable to the general proponents of this theory is the verse from the poet Jalāluddīn Muḥammad Mowlawī that states:

The feet of men of logic is wooden
The wooden feet are rigidly unrelenting

This claim can be analyzed as below:

If independence from logic implies that from the viewpoint of spirituality, all truths pertaining to me the human being, God, world of existence and human variety is obtainable for human being with corporal knowledge, such as knowledge of man of his own nature (self-awareness and self-discovery) that do not need logic. This means that all human beings discover the truths related to the above-mentioned four-sided subjects from the spiritual viewpoint such as the corporal knowledge of their own nature. These matters as we shall explain later are absolutely correct but do not prove that such a physical reception is so apparent that all persons without cause and without reason can feel them within themselves without the need for logic. This is because the intuitiveness and receptiveness of a truth is other than its visible evidence. For example; the same physical knowledge (self-awareness and self-discovery) whereby man discovers his own essence in it and witnesses it is not possible for all persons and to the same ascertained degree. There are persons who while engaging in self-introspection attain the highest levels of the essence of celibacy while there are also persons whom if you ask whether they have found “the self” or the essence of the self—and if they comprehend your question shall in reply say that, “Yes, I have hands and can see them me; I have feet, head, hair, flesh and bones ...” while if he possesses greater understanding, he would say that he is a sum of the internal constituents (such as blood, nerves, lungs, heart and brain) and external parts such as limbs, neck and head. It does not cross the mind of such ordinary persons that several times everyday, they ascribe their features and actions to the self such as, ‘my color, my height, my

knowledge ... I saw that book, I taught today, I stayed at home to rest ...' Despite this, he is not aware at all about the self that he repeats thousands of times and boasts about that self to the people and defends the self but about which he has no knowledge. If at all he finds the time and reflects a little upon it, he gets an ambiguous picture of the self.

If we want to make for these persons the self or the essence comprehensible with physical knowledge, it is definite that we must place at the disposal of such ordinary and elementary persons plenty of information and knowledge whether about description of the realities which are necessary for reception and perception of the self with the physical knowledge or whether about statement of terms and conditions, impediments, causes, prerequisites and results of that part of the realities that are necessary for the acceptance of the essence so that with the physical knowledge, they can discover the self or the essence of the self.

Now that the reception of the self with the proximity that it has with human being requires so much explanation and reasoning, the spiritual realities shall require more of explanation and reasoning. The theory that says that spiritual truths cannot be proven with reason is a theory which is rejected much like that same first theory (of being free of proof). Our reason for its rejection is that same which, we referred to in this discussion.

Generally, if we pay attention to the extraordinarily basic law of education and training in all industries, sciences and religions of humanity and even for spiritual achievements and objectives, we shall come to this definite conclusion that no transfer from an inferior level to a superior level is possible for humanity in the above affairs except through education, training, guidance and propagation or through blossoming of the elements of ascension from inferior stage to superior stage from within the person himself. Nevertheless, the need for education and training in aforesaid affairs (industry, sciences and religions) is a undeniable fact and needs no proving. However, spiritual truths not only need normal guidance and propagation which are essential in industry, science and religious instructions, rather, because of the extraordinary sensitivity of the route and destination, in spirituality (even in ethics) the need for guidance, propagation and explanation is more intense.

If we pay the slightest attention to the meaning of reason and explanation, which has a general connotation and includes teaching, training and the general guidance, we shall reach to this obvious conclusion that realization of human talents whether in industry and science and whether in supreme religious ethics and spiritual observations and achievements, (with

the exception of extremely quick spiritual changes and metamorphosis that result in transfer from an inferior scientific, understanding and manifestation position to a superior position) take place gradually and none of the transfers (transfer from an inferior position to a superior position) is possible without reason and factors. These reasons and factors are divided into two basic divisions:

Internal reasons and factors such as logical thinking and intuitive observations and legitimate exercise of self-discipline that result in facilitating the prerequisites and conditions for realizations of spiritual truths and removal of obstacles on the way to their realization.

External reasons and factors including the honorable Prophets (peace be upon their souls) and the righteous men of wisdom and spirituality that move on the radiant path of the prophets (that we call the spirituality taught by them as positive spirituality). For example; if we want to explain and prove this spiritual truth the theoretical mind provided it is in the service of the "evolving and value-oriented me" is one of the most supreme factors for the motivation of man towards the lofty manifestations concerning the truth of man and the universe of "me" the self and God. Without doubt, initially we must have a correct definition for these elements (theoretical mind, value-oriented evolution of "the self", manifestations, human being, universe, me and God) and thereafter their compounded conditions, because it is certain that if we do not have a precise definition about the aforesaid truths, we will be lost in a jumble of meanings, fantasies, claims and hallucinations

In the next stage, for teaching each of the spiritual truths and recognition of the causes and factors of their occurrence, we would need to prove them. This need as we mentioned earlier arises from that spiritual rotation and movement (with the exception of abnormal psychic upheavals and leaps) is not possible from an inferior position to a superior position without internal and external causes and factors. Proposing an issue as a spiritual subject by stating the prerequisites and conditions and removing the obstacles and in general, stating all the constituents of the causes follows the same logic so that by correct understanding and comprehension of it, we reach to the manifestation stage of that spiritual subject. Now we mention the same example, which we had considered for the definition. The example is that, "the theoretical mind in case it is at the service of the value-oriented evolving "me" is one of the most supreme factors for motivation of man for loftier manifestations about the truth of man, the universe, the self and God. First, we must think on this subject. A person who is placed at the lower position such that he accepts the aforesaid subject as soon as we propose it; or a

person who is placed even at a higher stage after having proven by means of logic, his own ocular observations, the truth that the theoretical mind is also placed in the service of the evolving value-oriented "me", it is an intuitive, spiritual observation which is akin to literal tasting of honey after explanation of its benefits and goodness for the constitution. Yet another example for explaining the need to define and to reason as the preliminaries for attainment of spiritual intuition is this that we say supreme spiritual freedom is one of the most basic requirements of positive spirituality. As we mentioned in the previous example, this claim can be referred in respect of three categories namely:

First Category—they are those persons who have absolutely no understanding and knowledge about the above mentioned claim whose prerequisite is to be placed in an inferior position. The needs of these type of individuals for explanation of solitary units claiming the previously mentioned and their composite situations, demands that we have a correct definition for those subjects so that those individuals can understand those elements and their composite situations. Thereafter, for motivation of those individuals to attest to the truth of the previously mentioned claims, (high spiritual liberty is of the most essential feature of positive spirituality) we must definitely have reason because solely understanding the definitions of the individual units and the composite meanings of that claim without proving the necessity for high spiritual liberation is not possible for the perfection seeking person. After the truth of the above-mentioned claim is verified and the action towards ocular observation of high spiritual liberation is correctly and seriously performed and observation is made, then there is neither any need for explanation nor reasoning; rather, as we mentioned previously, from one aspect, reasoning after observation for verification of the observation is not possible for the person who is in the process of observation.

Second Category—The previously mentioned claims for a person who basically rejects the fact that by being submerged in matter and material, a human being cannot accomplish lofty spiritual liberation; or that he is not aware of a condition similar to the above mentioned existing in the inner self of any person; or that he regards this condition as being characteristic of ethics and not spirituality. In this case, the need for explanation and reasoning is felt more obviously and more profoundly than in the first case wherein we were confronted with such individuals who were ignorant and uninformed of the previously mentioned claim.

Third Category—it is the person himself that wants to attain a lofty spiritual ideal and there is a gap between him and that lofty ideal. This implies that he has no recognition of the essence, characteristic and preliminary of that lofty ideal or that he has limited knowledge about it.

Now we refer to the explanation of the verse of Mowlawī that is supported by all patrons of ordinary spirituality and by some of the true ascetics as under:

The feet of men of logic is wooden
The wooden feet are rigidly unrelenting

Foremost, in order to prove the unreliability of the premises of the men of logic, Mowlawī has proven it with the clearest form of logic, which is the first form. The objective of Mowlawī from these verses is to encourage and motivate the followers of the path of growth and perfection to do away with emulation and reasoning based on skepticism and to resort to that which is element of certainty. When reason and proof based on certainty and results in certainty, the person that leans on it is not blind; rather he is fully able to see and to hear.

If we pay proper attention, analyze, and research the works of the ascetics with an analytical and composite viewpoint, we shall notice that in none of the subjects about which there are written works available until now, no subject has been presented to human thinking without logic.

Avicenna who is the composer of the ninth and tenth mode of *al-Ishārāt* and *al-Tanbīhāt* and according to some experts in those two modes, he has understood and explained spirituality in the best possible form, states that, "Any person who says or hears anything without reason is removed from the ranks of humanity." In all the truly spiritual works, one cannot find even a single instance that a subject is propounded in the religious teachings and spirituality and he is content to mention the claim without reason.

However, it is obvious that when a subject is referred to as a spiritual truth that has been arrived at with proof and for that proof itself no reason is given such that when a person observes a proof with his own eyes, he does not reason for his observation but this seeing can be proven and reasoned in two ways as follows:

First way: Stating the reason and requisites and conditions and elimination of the obstacles, which is the responsibility of theoretical spirituality.

Second way: Results and consequences that occur from observation such as accomplishment of spiritual freedom from worldly attachments and

supreme self-purification, inner enlightenment, patience and tolerance vis-à-vis difficulties and hardships of living etc. However, spiritual observation itself because like seeing with the natural sense of sight is only understood and received and no subject is created that is logical, thus it must be said that spiritual observation itself is beyond formal reasoning; rather, it is beyond truth and falsity that are characteristic of all informative subjects.

13. Spirituality and art

Although true identity of emotion and mental activity of an artist like many of the forces, emotions and mental activities are not proven scientifically, but we know this much that whatever the identity, it can project the beauty and splendor of humanity and the world in the two arenas of "in the form that they exist" and "in the form that they must exist" and the world "in the manner that it can be the best dwelling and observatory for supervision and attachment to the sublime heavenly world." It is evident that the artistic expression of truths and essentials and merits can be one of the best means for the propagation of both theoretical and practical spirituality. From the viewpoint of positive spirituality, with the revelation of every original artistic work in the field of human life, special effects of the two great Divine qualities (beauty and splendor) become apparent. If the picture of an artistic work presents the beauty of nature or human being, it is certain that such a work is a manifestation of Divine beauty. However, if the picture of the work of art presents an orderly and disciplined façade of nature or human being, it is certain that it will be a manifestation of Divine splendor. Thus according to positive spirituality, if artistic activity possesses originality and truth, it is a compulsory activity for establishment of communication of a human being with God through communication with beauty and splendor.

14. Spirituality, beauty and law and order

Perhaps by now it has become clear in this article that in the arena of existence there exist two truths which can in a miraculous way prepare man for the spiritual journey to the court of the Absolute Beauty and Magnificence. The first truth consists of the precise order that governs the parts and phenomenon and the relationships of the worlds with one another. This truth sends down a ray on the path of the pilgrims to the court of the Divine Absolute Beauty.

The second truth is the mesmerizing beauty of the great universe and in the lesser collections of nature that are around us and that we can witness. The thing that pertains exclusively to flight by means of palpable or rational

beauty is psychic development and spiritual expansion that a flight with beauty towards the Absolute Beauty incorporates whereas because understanding of the law and order of existence must be accompanied with concentration of the cerebral forces so that it can guide the pilgrim to the path of the Truth to the destination of the Absolute Beauty, thus it does not require continual spiritual development and expansion or at least this expansion and development is not similar to that which is observable in the feeling of beauty. In any case, both factors of beauty and law and order are of the most supreme means for flight to the abode of Divine Beauty and Magnificence. One common feature between beauty and law and order which is very important is that we possess within us a truth known as the absolute beauty that we align with each of the individuals and connotations of beauty such as to flower, springs, moonlight, waterfall, sea, splendor of the mountains, facial beauty of human beings, the star-filled blue sky, harmonious musical tones, beautiful handwriting. It is evident that these beauties are extremely diverse and do not have any common factors in their essence. Thus the nature of flower has no common feature in its essence with a spring; or moonlight with waterfall; or the sea with mountain; or the beautiful face of a human being with the sky or a harmonious tune with beautiful handwriting. Despite these, there is a truth called beauty that exists within us that is adaptable with each and every one of the beauties. Likewise, a truth in the form of general order and discipline of existence of the worlds is attainable within us which is adaptable to each and every one aspect law and order governing the existential world. One of significant difference that exist between law and order and beauty is that beyond the palpable beauties, there also exist rational beauties which are perceptible such as justice, lofty sense of duty, principles of supreme moral behavior of man, movement towards the orbit of perfection while we can deduce from law and order only two identities namely: One, that which is observable in the visual world (the order governing existence from which law is extracted) and second, the fixed and universal truth within us that is adaptable to each of the laws and rules of existence whereas the varied truths of rational order (such as rational beauties that are comprehensible for us) are not attainable for us. Therefore, beauty consists of four identities namely:

- Corporeal identity (physical beauties) which are painted and clear pictures drawn over perfection.
- Concise and true identity of all beauties that exist within us and are adaptable with all corporeal beauties.
- Rational beauties

- Concise identity of all corporeal beauties

Man initially establishes contact with physical beauties and flies from those beauties to the truth, which is common feature of all beauties. If he intends to continue his flight, he journeys directly to the place of the Absolute Beauty.

Yet another type is that a person starts the flight from the rational beauties and in the subsequent stage discovers the concise mutual truth of the rational beauties and then flies from that point to the Place of the Absolute Beauty. However, in the law and order factor after a person establishes communications with the existing systems in the physical world, he can rise to the general truth of law and order and the journey directly from there to the Court of the Absolute Magnificence.

15. Spirituality and *Jihād* (holy struggle)

The supreme Divine wisdom and will is such that the pure human souls find their way in his same arena of nature. These pure souls in seeking effect and influence from nature are confronted with thorns and impurities that by themselves place the pure soul in danger of falling down. Rather other souls even jeopardize the society and even societies. In the same way that positive spirituality irrigates, trains, educates and strengthens those pure souls, it also eradicates the thorns from the stems of the souls and gives great importance to purifying them of impurities. This spiritual search about human beings is because positive spirituality cannot with spiritual occupation turn a blind eye to spiritual occupation of the very lofty peaks of wisdom and practicality for itself, its companions, likenesses and fellow-travelers whose fundamental principle in the field of creation is to face towards the lofty objective. Is turning a blind eye from Divine objective not turning away from His spirituality? In this way, positive spirituality is like the experienced and innovative gardener who with one hand endeavors to plant and nourish the flowers and with the other hand attempts to eliminate the factors which prevent the growth and nourishment of the plants and the saplings. We know that after the honorable Prophet of Islam (May peace be upon him and his progeny) history has not observed an ascetic of the greatness of the Commander of the Faithful Ḥaḍrat 'Alī Bin Abūṭālib ('a). In the same way that pride of the devoted and forerunner of the ascetics through his luminous words and illuminating thoughts and godly deeds trained great personalities such as the Salmāns, the Abūdhars, the Mālik Ashtars, the 'Āmmārs and Oways Qaranīs and guided them to the loftiest summits of wisdom and deed and on to the destination of growth and perfection, likewise, he would raise

the life-giving sword over the undesirable and disorderly elements that posed threats to human life and threatened the devotees of the path of the Truth and reality and other pilgrims of the path of the truth and reality that are the short-staying guests at the spread table of the earth and the heavens.

There is a lofty wisdom existing in this true ascetic behavior whereby the glorious God wants the supernatural greatness of the supreme objective of the of the physical life of human beings to become logical by this means for mankind so that the deadly thorns that with the human form and face which have deviated from the path of rational living and ambush the wayfarers of this meaningful path, are eradicated by the hands of the devotees of the path of the truth themselves. Elimination of the elements which obstruct the meaningful movement of the caravans to the destination of the truth is called "*Jihād*".

16. Spirituality and truth

With one simple similitude, one can say that spirituality means the path, the truth and the destination. The great truth that can be defined as the attraction of the Praiseworthy and exalted Truth cannot be achieved without positive spirituality. Thus if spirituality cannot reach the pilgrim to that truth, it is not spirituality. Is this truth the same that some intellectuals talk about as "the tenets and duties of ethics and religious teachings are the preliminaries that the devotee must believe in their performance and through them reach to the truth and after reaching the truth, there will no longer be any need for religious teachings and instructions?!" It appears that the truth has not become very clear for these experts because if the truth had become apparent for them, they would have regarded the least action as a wave from that truth which the pilgrim has discovered within himself. When awakening from slumber and dream of nature occurs for a pilgrim, he has entered the ocean of truth even though this ocean has no embankment. However, its unlimited expansion of truth and greatness which necessitates a an unlimited search is other than that which the pilgrim devotes the years of his life to the dry shores of practicing the religious teachings until with the permission of a seafarer (objective) he enters the ocean of the truth! Whereas it is obvious that God is closer to man than the jugular vein in his neck.¹ Thus if the pilgrim intends to be placed in the Divine orbit, he has reached to his destination without need of covering a distance in the same way that prophet Moses (may peace be upon him) asked God that, "O God, how can I reach to

¹ *Sūrah Qāf*, 50: 16: "We are near to him than his jugular vein."

Thee?" God commanded, "Your intent is as good as reaching Me." It is for this reason that positive spirituality attempts to cleanse the inside of its devotees so that they can accomplish their above-mentioned intent. The basic condition of this intent is that same awakening from the slumber and dream of natural world which God has placed the potential for it in all. When the intent to meet in the presence of God is realized, the process of taking up residence in that Presence and Court has begun. The ultimate of this intent is that this meeting and residence continues until infinity. Rather the circumstances of meeting and presence at the Divine Court is so varied and perpetual that it is like that at every moment a person is placed in a separate meeting and presence from the previous one. Consequently, every moment that the devotee passes in performance of acts of worship and moral deeds and performance of individual and social religious obligations, he has voyaged in the sea of truth. Saying "God is great" during mandatory prayers is a wave of truth that originates from the heart of the devotee and sacrificing one's life in the path of safeguarding human honor and prestige is yet another wave of the truth. Every word spoken out of sincerity and every deed performed with the intent to fulfill supreme obligation; and the elimination of any kind of thorns from the path of human beings; and replying the call to performance of the blessed acts of the Hajj pilgrimage; and taking care of a sick person and every small or big word, deed and thought following that awakening and lofty intent is a wave of the truth and it is not the religious teachings and methods that shall reach the pilgrim to that truth from which he is presently deprived.

This is the story of religious teachings and methods and the truth whose separation from one another has unfortunately brought about undeserving consequences for human beings including the following:

Depriving truth-loving human beings of connecting to the truth itself such that religious teachings is not compatible with pleasures; rather, practicing them is a means and method for connection to the truth. This prompting has taken away the incentives and greatness of religious teachings and lofty human ethics from the truth-seeking human beings and by showing a perspective of a truth-like mirage, they have deprived them of attainment of the truth.

An artificial conflict between science and intellect that are the best of means of discovering truth on one hand and love and spirituality on the other hand that has led to confusion of both of them.

Another artificial conflict between material and spiritual unaware of the fact that there is no dispute between these two subjects; rather, it is the

weakness of the personality of the persona of the pilgrim that renders him incapable of managing in a comprehensive manner these two subjects in the field of nature that is a manifestation of the truth. It is not possible to be saved from these untoward consequences except by means of supreme understanding of the truth and human spirit that can at every moment relate itself with that truth.

17. Spirituality and valued freedom

Liberation from the natural trappings themselves and connection to freedom and exploitation of this extremely precious power in choosing good and perfection is known as valued freedom or authority.¹ With this definition of authority that we said, it is not possible to accomplish positive spirituality without attaining that and in a sentence, we can say that, "Authority or valued freedom is an essential condition of spirituality. A number of individuals have gone further and stated that, "Supreme freedom is an essence whose inner truth is worship or worship of the supreme deity is an essence whose inner truth is supreme freedom." For explanation of this sentence, it can be said that worship of the supreme deity and supreme freedom that arises from liberation from all trappings of nature itself and being placed in the orbit of good and perfection according to positive spirituality are inseparable from one another. The logic of "new freedom" meaning that do whatever you want is not only freedom, rather it is obliteration of freedom of the soul in the most horrifying form. This is because in the same way that exploitation of regulated nature for various purposes in life have laws, likewise, shaping human personality and admitting it in the orbit of supreme perfection also has laws which, the personality must observe. It is obvious that admission of the personality in the channel of law of gravity of perfection is in no way compatible with unbridled freedom.

18- Spirituality and God

In the same way that we mentioned in the discussion on spirituality and science and the intellect, positive spirituality (true spirituality) cannot be a veil between the ascetic and God, likewise, physical and rational beauties and so forth must not also be veils between the true pilgrim and the final destination which is the place of the Absolute Perfect. We observed how the

¹ The definition that I have given for authority (or valued freedom) is that, "Authority consists of supervision and control of the personality over the two positive and negative poles of the task on the path of good and perfection.

great experts on spirituality have rejected that spirituality which regards truth to be the means of ornamentation of "the Me". We are acquainted with this sentence of the Commander of the Faithful, the Doyen of the Ascetics in the *Nahj al-Balāghah* wherein in reply to Dha'lab Yamanī he has stated that, "I have not worshipped the God that I have not seen." We are also familiar with this sentence in the Kumayl Supplication in which he states that, "O God! Make my tongue fluent in utterance of Thy praise and my pen to become restless of writing of Thy affection." It is certain that if restlessness and obsession that are the most fundamental spiritual features, had meaning for the Commander of the Faithful ('a) meaning that if His Holiness wanted spirituality for its own sake, he would neither have succeeded in witnessing the beauty and magnificence of Divinity nor spiritual radiance would be manifested in his heart. Those that chanted, "I am the truth" and "My soul is pure; how splendid is my status"¹ have their "Me" undoubtedly possessing actualization of a kind of mental development over existence and in that abnormal condition, instead of continuing their ascent to the lofty summits on the path of the orbit of perfection, by determining the identity of their "Me", that meanwhile would result in limitation of the Exalted Truth, have been prevented from movement and the mirror that they have placed in front of themselves have reflected the magnified "Me" to be that of the Absolute Truth and Perfection. These persons—meaning the stranded in the path—(if they have traversed a distance) have not been able to distinguish between the absolute fire and the red-hot iron (iron that has been roasted near the fire)².

¹ The first phrase "I am the truth" is attributed to Ḥusayn Bin Manṣūr al-Hallāj while the second is attributed to Bāyazīd Bastāmī. 'Abdul Raḥmān Jāmī has quoted that "Because one would recite prayers with Bayazīd, the cracking sound of his bones would emanate (*Nafahāt al-Uns*, p. 57). Does a person fear about himself in such a way.

² What we mean by saying "they have not been able to distinguish between absolute fire and iron" is not that those that uttered the above words have definitely by arriving at a truth in the proximity of the Exalted Truth have found that condition, rather we mean that if with their correct movement they had moved in the brightness of the splendor of the sun of Divinity, they shall reach to a conclusion. According to Mowlawī regarding Hallāj he states, "it has the color of fire yet it is except fire." But on the assumption that they are at the beginning of the path and have covered the distance with the cerebral movement, (such that we observe in negative spirituality) the red color that has overtaken their existence is a result of psychic condition and not the result of real fire. In his book *Nafahāt al-Uns*, p. 150, 'Abdur-Raḥmān Jāmī states such about Hallāj that, "Scholars have various opinions about his works; they have rejected him."

19- Spirituality and love

A formal dispute exists in that whether spirituality is a preliminary to love or love is a preliminary to spirituality! Initially, we remind of the suitability of this dispute in a concise manner and thereafter, we refer to the main subject. In the same way, we use the word spirituality in two different contexts, (positive spirituality and negative spirituality) and causes mistakes; likewise, we use the word love also in two different instances namely material love and true love. With regard to the truth of positive spirituality and true love, it must be said that because true love includes being placed in the orbit of perfection through beauty while positive spirituality includes practical and cerebral movement in the path of this same gravitational pull, thus both of them incorporate the lofty objective of a single truth that includes evolutionary rotation to the Divine Presence. Therefore, these two factors of seeking complement one another and with precise attention to the definition of negative spirituality and material love, it becomes clear that man drowns in dreamy illusions in the moonlight of his inner space by means of negative spirituality. Thus he mistakes the shades of the extremely vast abstracted definitions such as creation, the reality of truth, manifestation, perfection and so forth in the inner sanctum instead of their real principle and with some fleeting intellectual sparks clarifies them and from their aggregate inspires a status and position for himself and contents himself with them. Secondly, that love is material includes a compilation of those dreamy illusions which go into making a manifestation of love absolute. However, true love that includes a perfection-seeking creature (through beauty) to be placed in the orbit of absolute perfection is true spirituality per se by means of which "the ascetic me" is placed in the orbit of perfection facing towards attachment to Allah. Therefore, the difference between true love and true spirituality (positive spirituality) is the difference of two aspects of a single truth. The first aspect is of infatuation and restlessness (love) for the absolute perfect (the Absolute Beauty and Magnificence). The second aspect is being placed in the orbit of that same Absolute Perfect which is true spirituality.

20. Spirituality and religion

If we want to express religion in a single brief sentence, we must say that religion means spirituality in the previously mentioned sixteen-point relationships that we referred to briefly, in keeping with the concise theoretical definition that we have about religion.

It is evident that religion alone takes responsibility for interpretation of the basic four-point relationships that we mention as below:

- Relationship of man with himself
- Relationship of man with God
- Relationship of man with the world of existence
- Relationship of man with his own species

It states the means of the requisites and merits of man in the above-mentioned relationships. A spirituality which fails to interpret these relationships or is incapable of their interpretation and that does not explain the obligation of the followers of the path of the Truth about them is the same material spirituality whose other name is negative spirituality.

Spirituality of Imām Khomeinī and the Contemporary World

Ni'matullāh Bāvand

“Recite in the name of the One that is your Creator Who created all creatures.” According to the above mentioned verse of the holy book, in the view of Islam there exists a very close relationship between science and existence; something that the intellectuals of the world have continually ignored. Especially in the modern era, the West that not only does not regard science to be a branch of existence, rather it regards existence to be a part of science and rather science itself and that too the secondary and limited science of mankind of the modern age and not the absolute “and existence. However, as mentioned, Islam regards there to be a close relationship between science and existence. For this reason the language of the Qur’an is idiomatic and expressive and is not only specialist rather it is a language that is extempore and lively and also historical and attractive. In this style of expression which speaks of a close relationship between science and existence, the mind and experience or science and reality are intertwined. This fundamental issue has never been realized correctly in the West and if thinkers such as “Hegel” and “Kergard” with two contrasting viewpoints wanted to establish a true bond and relationship between truth and reality. They never succeeded in this important matter and in fact, all the problems of mankind are obtained in a way from this differentiation. This is because the

philosopher of the modern age of the West have either given importance to experience and the doctrine of "Imperialism" or importance to feeling in all its intellectual and historical facets right from superficial thinking and seeking self-interest and pleasure-seeking to negligent thinking and unrestricted freedom in the field of politics and social relations. Otherwise they have resorted to "rationalism" thinking that in its corrupted versions has resulted in egocentrism and prejudice and political dictatorship of the modern man of the West. Thus in the thinking of former doctrine, it has led to multilateralism while in the latter to radical and unbalanced unilateralism that has serious implications such that the modern man has been greatly harmed by both these currents of the new era. However, in the midst of these, the great doctrine of Islam with a perfectly balanced and realistic thinking and yet idealistic, takes into account the mind as well as experience and reality; the capability of the society as well as the logical freedom of the individual. Finally, in all three areas of sciences of existence, man and the world, it pays sufficient attention to both the unseen world as a foundation of the natural world as well as to the material world and the natural universe. For this reason, Islam is a doctrine and religion, which is perfectly balanced at the same time that it is idealistic and lofty. However, following the political and historical separation of jurisprudence in the area of administration and the history of Islam, gradually an enormous and destructive gap was created in the midst of the Muslims between science and existence or between the fields of thinking and reality. Thus, the Islamic philosophers endeavored solely to explain and state intellectual principles and as a result, they gradually cut themselves off from realities and especially from the social, political and historical arenas such that focus on the historical, social and Global dimensions of the religion of Islam receded in to the background. In this manner, the great and balanced social and historical self-awareness of Islam was neglected in a critical and destructive fashion. For this reason, in the viewpoint of Islamic scholars, with the lack of social, historical and political realization of the system of jurisprudence, gradually science and reality and or existence separated from one another such that science and thinking in all its dimensions, especially in the area of wisdom and spirituality was entrusted exclusively to the spiritual scholars and philosophers while the area of experience and reality—especially the subject of administration of society and history—was entrusted to the despotic, blind, self-centered and ignorant forces and agents of the tyrannical administrative apparatus of the Umayyad and 'Abbāsīd caliphs and later to the rulers of the Islamic countries. Similarly, art and education also whose critical duty was to establish

communication and connect thinking and emotion with truth and existence or ultimately to the Absolute Perfection was afflicted over time with neglect of living bond between thinking and existence except among very exceptional greats such as Ḥāfiz. For this reason, the majority of the works of art in the past in our country either focused on the world of spirituality and traversing through the soul and the inner-self or as in the case of Manūchehrī, 'Onṣurī and Khāqānī only concentrated on nature and its detached description or purely on the oral aspect of their art. This is while in the final objective of spirituality and perfection the main theme of art and language is nothing except to remind art for the need to enrich it in the reality of existence so that the words and phrases have a creative and literal reason for existence and rather themselves become the truth and reality of each and everything.

On the other hand, considering that the world of manifestation of science and power is God, the science of human being is also object of manifestation of science and Divinity. Thus all philosophies and various thinking despite their correctness or lack of it are in fact manifestations of Divinity of the Source of Existence and considering that as stated before that, "Science is from abrogation of existence" one must act and behave for thinking so that science is transformed into apparent truth and in this way, thinking is transformed into all three actions of individual, family and social behavior and next finally transform into existence and unifying with the multiple factors of the unseen and heavenly from the area of the world of example to the arena of almightiness and Divinity and rather to the status of secrets and essence so that finally man is connected to the status of destruction in the Absolute Truth and of course it is the prerequisite for realization of all these stages of Divine behavior and absolute perfection vis-à-vis the Truth of existence. In other words, one must in total worship meaning with traversing and behavior in all ideological and practical aspects and receiving and total understanding of the absolute poverty of the self and all existence vis-à-vis the Source of Existence enter the realm of Divinity of the Exalted Truth and that too not existentially (that it is so) rather spiritually and in a willful manner. In other words, in order to accomplish perfection, one must act according to His religion so that gradually, thought and action and rather the existence of a person disintegrates in his science and spirit. In this way, the thinking and expression of a person gradually comes out of the realm of the "book of writing" and disintegrate in the "book of spirituality" so that science is transformed into existence and rather disintegrates into it and after the total destruction and disintegration in it and becomes the true, real and perfect manifestation of the Absolute Perfect. Such a science that gushes

forth from the essence of existence and rather becomes exactly as it is in fact the same branch of the Divine and spiritual inspiration. Thus ultimately, (in the same way that it is such at the beginning but many of the intellectuals themselves are unaware of it) our science must be a true manifestation of the science of the truth of existence, in the same way that our existence is a manifestation of His existence. Only in this case our science shall be a true and righteous science. Thus the biggest and most perfect intellectuals and scholars of the world after the prophets are their honorable and Immaculate Household and next, the perfect Divine saints.

However, in the new era, in the West with "Descartes" and "Francis Bacon" that regard the emotional knowledge in the end to be the sole absolute and reliable knowledge, humankind is the principle and the limited knowledge of man to be his basis of existence and rather of the world of existence and later, from the minds of such thinkers of religion and giants of idealism and authoritarianism on one hand such movements of "Positivism" and emotionalism on the other hand came into being that after passage of several centuries of evolution, finally led to various intellectual and historical crises in the existing civilization and the western world in the present century. Meanwhile, although in the present century, thinkers such as "Hedger" by proposing their own issue of the origin of creation and specific existence vis-à-vis the existing thinking of origin of creation of humanism in the modern era, attempted to emphasize the need to link and even disintegration of the creature of man into the Truth of Existence, but because such a claim and big and sacred truth is based and connected to the book of genesis and creation, which is none other than the glorious Qur'an, they were faced with total defeat. Thus, Hedger despite making such a great and noble claim was caught in the snare of the most massive and most self-centered aspect of humanism thinking and doctrine of the origin of creation of humanity, which is that same philosophic and political doctrine of Fascism and Nazism. The main reason for such a lapse and rather great contradiction was none other than lack of angel of humility and feeling of absolute poverty vis-à-vis the truth of existence which is not possible except with worship and patience and acceptance of canonical Divinity of God and His religion. About such individuals, the honorable Imām of the *ummah* has made statements approximating on this subject. There are some individuals that have profound thinking but lack humanitarian upbringing. Because the enormous issue of the bond between human being and existence and rather his disintegration in the Truth of Creation that is the highest status of perfection imaginable for the behavior of perfect human being is not a matter

that is purely intellectual or scientific for it to be realized only with thought and reflection, rather this noble status is a matter that is totally creational which must be dealt in a scientific, ocular and ethical manner and that too in all its individual, family, social and historical aspects. Accomplishment of each of these positions itself requires acquiring position of the unseen and celestial world until acquiring the final position of secret and essence so that the knowledge and action and rather, existence of human being is perfectly bonded with the presence of the Absolute Existence and rather disintegrates in a complete and absolute manner in His munificent nature so that after complete obliteration, he is granted inspiration and scientific and existential manifestation of the Exalted Truth. Thereafter, with the full permission of the Creator, he undertakes to guide and help human beings and this is not possible except with complete faith and sincerity of action in the religion of God and complete prophetic revelation and absolute jurisprudence.

However, in the modern age, following "the self-awareness of Descartes" and the experimental and humanistic thinking of Bacon, the question of freedom of man is seriously put forward initially in the area of thinking and next in the arena of society and history such that two centuries after Descartes and Bacon, a series of great social and political revolutions has enveloped all of Europe and the western world in order to realize political and ethical freedom following the industrial and scientific revolution. This finally, culminates in announcement of the charter of human rights and total intellectual and ethical freedom in the eighteenth and nineteenth centuries. In the present century, the question of political freedom and especially ethical and sexual freedom and likewise, human rights because of the inherent contradictions in the basis of thinking and civilization of the modern era, after one century of evolution, has been transformed into disgusting moral corruption and a false and authoritarian façade. This emphasis of modern civilization on the need for freedom of man in both arenas of thought and action from every conviction to a reality or in their opinion, in inhuman restriction is in fact oversees the essence of thinking of theoretical founder of the civilization of the new era because in the opinion of Descartes, this great founder of humanism of the new era, because the existence of man is akin to his self-awareness, thus humanity can and must in whatever manner that his thinking and self-awareness considers expedient and without resorting to any non-human reality, at the same time of thinking and self-awareness he should reflect and this reflection is not only the product of his thinking, rather it is akin to his existence. For this reason; in his opinion, man only belongs to himself and rather it is not basically

anything apart from this same belonging, which is analogous to his self-awareness. In extension of this philosophy, "Jean Paul Sartre" in the present century categorically states that "Man is free; rather he is freedom". However, the requisite of such absolute freedom in the civilization of the West is complete departure of the west from balanced worship and Divinity of the Truth. In fact, the doctrines of principle of interest and pleasure in the thinking of the Anglo-Saxon world and the doctrine of principle of power and absolute self-awareness of Decartes-Hegel of Germany and also the peculiar French humanism that fluctuates between these two circumstances and is more focused on the opinions of the German philosophers, all are aspects of the doctrines that by giving importance to limited self-awareness of Descartes and intuitive wisdom of "Bacon" and conviction in its realization in the name of freedom of mankind and also his rights in allowing and possibility of expression of this freedom which is based on absolute humanist self-awareness of the modern man, attempt to deviate the thinking and behavior of man from the orbit of Divinity of the Exalted Truth. If in the midst of these, there are individuals such as Hedger that remind of the contradictions and limitations of the knowledge of modern man and also remind of the necessity to return to the reality of existence, but because in practice and even in opinion, they are not practicing and overseeing the Divinity of the Exalted Truth, they are finally faced with defeat and unsolvable contradictions.

Considering that in the opinion of Islam science and existence are equal with one another in the final stages of creation, the munificent God has repeatedly commanded in the sacred scripture that Divine knowledge has encompassed all things including the in this sacred verse that, "O people! Your only God is Allah the One; there is no God but Allah Whose knowledge embraces all things"¹ Ḥaḍrat 'Alī ('a) states that, "The mind is the reason for the existence of creatures and the destination and ultimate knowledge and wisdom."² However, the mind according to the glorious Qur'an and the Immaculate Imāms implies the perfect existential mind or that same first creature of God that itself is a hint of the truth of existence and is called "Face of Allah" or "presence of the custodian" and "the perfect Divine human being." This mind does not mean the theoretical mind that itself is one degree lower than this general truth and is the wise planner of all universe and seen and unseen creatures. Thus words and phrases of the

¹ *Sūrah Tāhā* 20: 98.

² "Concealed Words", the work of Fā'iz Kāshānī with corrections and explanations of text by 'Aḥmad Farjānī. p. 77, Farahānī Publications.

Qur'an have existential, visible and external benefits about which is discussed in the dormant sciences. Rather in every word of the glorious Qur'an lies a Divine secret which only the perfect Divine saints are able to recognize and utilize. The exalted saints of Islam sometimes recall these existential truths as being "the invisible codes" which the great God appoints His deputy and Guardianship of the perfect man on behalf of the Creator and by the permission of the Creator to the creature and Divinity of the worlds and creatures of existence. Thus that mentor and perfect human being states, "With me lies the hidden secrets that none except the Prophet of Allah is aware of them ..."¹ In this regard, extremely valuable subject matters have been mentioned in the glorious Qur'an, the narratives of the Immaculate Household of the Prophet and the great spiritual leaders of Islam that is not within the limited scope of this article of the author. With regard to what has been discussed previously and with regard to the perfect equilibrium of existential science in the final configurations of existence of the book of compilation is based on the book of genesis and creation. Thus in connection with the book of genesis, the relation of the book with the reader is a relationship of existence, genesis and truth and not of trust so that one can unfairly claim to understand the book of God. Rather the Qur'an, is not only in front of us, rather it is in the depths of our existence just as on the Day of Resurrection, God commands that we should read the book of our existence on our own, without an intermediary and effortlessly. Thus one can read the ordinary books and comprehend them and even become an authority on them but without believing in them because here the relation between the written book and the reader is an external and trusting relationship whereas it is not so with regard to recitation of the glorious Qur'an. This is because, in the same way that God manifests Himself in the soul of the reader, He also manifests Himself in the comprehension and beliefs of the reader and rather, reveals a kind of Divinity and spiritual secrets. Thus with the recitation of the glorious Qur'an, either one must comprehend it and within the bound of one's comprehension submit to it or that one achieves nothing except harm and misery. Thus the condition for recitation of the glorious Qur'an is purification of the soul and supplication at the Court of the Exalted Truth and asking for the favor of the Munificent God. Thus, in a verse of the Qur'an God commands that the Hidden Book cannot be recited except by the pure in heart. For this reason the final and supreme documents and sources of revelation and even inspiration and thinking of the saints and distinguished

¹ "Concealed Words" p. 77, Farāhānī Publications, p. 196.

theologians is no longer a series of cerebral connotations and compiled book; rather, it is a series of visible and existing truths or that same Book of Genesis and creation and as a result, the theologian that has complete knowledge of the Book of Genesis is not only able to comprehend the truth of the creatures rather, creatively with the permission of the Creator he can create and also administer in the same way that the entire world of existence as an existing and invisible science is created by the absolute Divine knowledge.

Therefore, despite "theoretical thinking" that is involved only with a series of cerebral and scientific connotations and within its own limits it is extremely worthy, in jurisprudence the philosophy of the spiritual man and the trustee pertains to the truth of existence and not only its meaning (that belongs to the theoretical thinking and accepted wisdom). Thus the toleration and understanding of the Truth of Existence is extremely difficult and necessitates tolerance of profound self-discipline. This is because the perfect trustee who is connected with existence must not only in theoretical thinking be perfect; rather he must be perfect in all stages and circumstances of science and likewise, in practice. For this reason, with a single spiritual deed, science is transformed in him into practice and then into existence. In this manner, the man of spirituality comes to recognize the truth of creatures and the realm of existence. For this reason, tolerance and understanding of existence and creation requires glory and a soul to realize that greatness. On the other hand, because the perfect trustee is in connection with creation, he develops a special relationship with all human beings including both the learned scholar and the common man and even animals and inanimate objects because all of them despite the differences in their kind are manifestations of creation. Thus among the learned scholars of the recognized sciences which are involved only with the definition of existence, science assumes an abnormal dimension but with the perfect trustee science includes both the abnormal and sublime aspect as well as it is rooted in tradition and common and even day-to-day realities. Thus from an aspect, the trustee has the same amount of existential relationship with the men of learning and the elites that he has with the ordinary people. Thus in the circle of his thinking that focuses on creation in all its aspects, all creatures and humans and even non-humans are of importance; rather, they live in the bosom of jurisprudence and in his being. For this reason; the prerequisite for realization of jurisprudence is leadership and authority because with such theme, all human beings and even non-humans are placed in the orbit of the philosophy, rather existence, jurisprudence and leadership of the perfect man.

Loftier than that, the complete trustee as the Divine custodian and trustee, by His permission becomes the creator of all universe and creatures both manifestly and spiritually. Thus with regard to all that has been discussed previously, the prerequisite of belief in leadership and realization of jurisprudence is ultimately belief in the equality of "science and creation."

For this reason for the perfect trustee, science and men of learning have the same importance as the common people and the tradition and ordinary life of the people are important for him. Thus, a kind of existential relationship and in some instances involuntary but spiritual relations exist among the people and the perfect trustee in the same way that many people believe and rather have love for the Immaculate Imāms. It is because of this same obvious existential relationship, even during the evil "*Tāghūt*" era, despite the social decay rampant among the people, yet the majority of them believed and harbored love although in their hearts for those honorable souls. For this very reason, the perfect trustee regards and discovers all things including the lives and quite normal problems of the ordinary people to be manifestations and evidence of the traditions of the Truth. Thus he is profoundly compassionate in his relations with the people and he is even kind towards the wrongdoers among them such that presentation of the letter of deeds of some of the individuals of the nation of Islam sometimes brings sadness to His Holiness the Savior Imām. Thus the existence of such a compassion in the heart of His Holiness reciprocally and even in an involuntary but spiritual manner, draws the empathy of the people to himself. Definitely, considering that the perfect human beings are the custodians and trustees and rather guardians of the lives and even existence of all sections and strata of the nation of Islam—such that in our time one of the outstanding manifestations of this perfect saint is the sacred existence of the honorable Imām Khomeinī; the great Khomeinī who is an appointed deputy of the Imāmate of that last of the perfect and immaculate human being—we are and have been witness to the deep bond of our late Imām with all individuals of the nation. it is for this reason that the honorable Imām like his infallible and munificent ancestors, despite that asceticism and those lofty positions of spirituality and piety he would feel grief intensely in agony and with feeling at the break of dawn for the destiny of this people and not for a moment would he be neglectful of them. Consequently, this emotional attachment, rather spiritual one between the beloved Imām and the nation of Islam was nothing other than the very product of the unseen and celestial of the noble truth of jurisprudence. For this reason, in relation with society and

the various strata of the nation of Islam, he had three contrasting styles of expression and writing as follows:

Firstly, he had spiritual and ethical style reflecting the theological school influence that was absolutely scholarly and specialized. Secondly, he possessed a style of expression that was absolutely simple and even ordinary (apart from their contents that had profound depth). Thirdly, a university and intellectual influence that reflected fully the spirit of the time and the modern sciences. These three contrasting and even distinct styles have not been amalgamated in any one except the sacred presence of the Immaculate holinesses. The honorable Imām by communication of his theological school and specialization ideas belonged to the society of clergymen and seminaries that until the present continue to be the cradle of protection and growth of beloved Islam; and with his simple and eloquent words was in touch with the masses and common people. However with his enlightened and academic dissemination with the strata of university students and specialists in the present-day sciences and philosophies, he would establish communication and we know that the entire strata of society was comprised of these same three groups namely, the theologians, the experts in modern sciences and the masses of ordinary people. The honorable Imām, with his genius and Divine endorsement and by means of these three contrasting but complimentary methods was in perfect communication with these three foundation pillars of society. Yet another quality and characteristic of His Holiness Imām Khomeinī was that despite all the pressures of the world of politics and the external powers of the west and the east and their local agents; and despite the pressures arising from the struggle against the inner Satan, he never lost his intellectual and practical balance - not even the normal discipline of his life. Thus one can say that the toleration of so much trouble and hardship from both the external and internal world in coordinating the internal and spiritual life with a life based on external pressure and the arena of politics could not have possibly been tolerated by any other well-known personality of our present Era. In reality, by this action and important matter, the late honorable Imām succeeded in combining and coordinating his political life with his spiritual and moral living—something that the contemporary world and future of humanity can only with its realization, meaning by means of such a deep bond between “politics” and “moral principles” will be able to eliminate its intellectual, political and historical problems and crises. In reality, he with his complete destructibility accomplished the higher Islamic status of limbo and equilibrium. In other words, this perfect balance between the inner and outer world, the world of politics and struggle on one side, and

the unseen and celestial worlds on the other side of his honorable self was because of destructibility and disappearance of himself in God. This is because that honorable man by his complete destructibility in the other reality earned a status superior to human; and he deserved to manifest the Truth in all areas of existence including history, politics and society whereas all the great political figures of the world have never been able to establish such a balanced and spiritual relationship between the two contrasting inner and outer arenas or the arena of moral political and historical life. This is because normally, the great leaders of politics in the areas of struggle and administration of the society, by taking refuge in and being afflicted with some internal deviations or external crimes, would naturally, either get rid of the pressures on them or drain them so that in front of their competitors and rivals in the field of politics, they would not lose their balance and be defeated. However, the honorable Imām in both the contrasting arenas of the outer and inner world was able to establish such an order and balance and great equilibrium, which itself reveals the greatness and extremely rare power of spirit of his honorable self.

Yet another of the unique characteristics of His Holiness, the Imām and his great historical role is that we in the dimensions of the problems of the world of Islam and our society can discern very well and understand very well that the basic problems we face today are not only economic or even political; rather, by deep thinking (not superficial and in an ad hoc manner) in their aspects, one can easily understand that the basis of our problems are intellectual and rather, philosophical. This means that until today, we have not been able to explain the relationship of the fundamental theology of Islam with anthropology and Global understanding of our present Era whereas the Imām believed in the bond between understanding of existence of Islam with society, man and contemporary history. In reality, as mentioned previously, he with his words, traditional and spiritual thinking, established critical relationships with the seminaries; and with his simple but profound speech established critical relations with the common man and with his written and political publications, with the intellectuals and academics. This means that with the three contrasting but complementary methods of thinking, speech and writing, he believed in the relationship of the three foundation pillars of society meaning the seminary, the university and the people with one another. This in itself creates in its wake a kind of bond of understanding of existence which is more noticeable in the seminaries with anthropology; and of true Global understanding of Islam with anthropology and true Global understanding of universities and of this era and time (not in

the manner that the claimants of the theory of transformation of the religious knowledge in a deviant and deliberate manner put forward) and of the bond of those two with people and social and political life. In other words, his holiness with conviction in the noble and superior truth of jurisprudence, that in accordance with the great principle of understanding of its wisdom and philosophy based on the belief in the uniformity of science and existence or the compatibility of science and existence in the uniform case of existence of science and its practice in the field of intellectual and ethical life and living of individual; and of thinking and politics in the area of social and historical life are linked with each other. It attempts to create a tangible and profound relationship between understanding of supernatural Islamic existence with the spirit of the time, history and society and attempts to install the Islamic Republic system, which itself is realization of the outer, political, and historical of such a bond and unity.

In reality, with the martyrdom of Ḥaḍrat 'Alī ('a), Islamic jurisprudence lost its social and historical effectiveness and for this reason, a horrific and critical rift was created between the two historical and intellectual areas of Islam. As a result, of this great crookedness and deviation, the area of administration of society and politics was handed over to selfish impious individuals who lacked the Islamic qualifications so that intellectual growth and Divine spirituality was restricted to seminaries and some original centers of spirituality. It is natural that the result of such crookedness is nothing other than lack of organization of the Islamic societies on the basis of revelations and logic. In other words, with the martyrdom of Ḥaḍrat 'Alī ('a) in reality between the understanding of Muslims of the principles of study of existence and anthropology and even Global Islamic understanding, a critical gap was created and the close bond between these three areas that in realization of the corporeal and historical jurisprudence in a perfect form are united in their thinking and existence of the perfect trustee and the Islamic order, was severed and as a result, Islamic history and civilization suffered from various intellectual, social and historical deviations and crookedness. Nevertheless, once again by the blessing of individual belief in Islam and system of jurisprudence, great sparks of understanding of the principles of existentiality, anthropology and to an extent, Global understanding of the past history of Islam was manifested by the ascetics, philosophers, men of literature and some great intellectual and historical personalities of the world of Islam. However, in the present era and during the Islamic Revolution, the Imām of the *ummah* with conviction in the previously mentioned bond between the three fields of principles of existentiality, anthropology and

Global understanding of the beloved Islam, resorted to a great intellectual-historical uprising. He strongly believed that both the complete understanding of the ideological principles of Islam based on pure and perfect monotheism as well as the logical and humane-Islamic administration of the society and even the appearance of modern science and technology was completely based on existentiality, anthropology and Global Islamic understanding is possible with the great nation of Islam. However, the key and factor in the explanation and establishment of relations between man, the universe and God in society is possible in the creation of a corporeal, spiritual, and historical system of jurisprudence. In this system, the perfect jurispudent with full and perfect behavior and with full Divine assistance, realizes the truth of the qualities and names of the Source of Creation or the Almighty God. With this realization and total disintegration in the Truth of Existence and Creation, he can succeed in recognition and rather literal establishment of the previously mentioned bonds among three previously mentioned subjects of existence in the arena of society and the history of the Islamic nation. In other words, according to the great thinking of the late Imām and the sacred religion of Islam, with the corporeal and historical realization of such unity and uniformity, the arrival of wisdom, technology, art and also establishment of philosophy of history and righteous human sciences is made possible. Only with realization of this great intellectual and social bond the problems of the Muslim Nation and rather the whole of mankind can be resolved and by this means the modern world can get rid of this deadlock. As we are aware, today the world of humanity is faced with serious problems in the relationship of the western man with other human beings and world and also with the truth of existence. Thus, both the principles of existentiality and anthropology and even Global understanding of the western world is in the process of drowning in the depths of a Global crises such that Global thinkers and great philosophers such as "Max Planck" "Heisenberg" and also great scientific philosophers such as "Russell" and "Popper" and or philosophers of existentialism and post-modernism of the Modern Era—it is not possible to refer and explain some aspects of their thinking here—have categorically confessed to the existence and appearance of such a universal crises with various and even contrasting viewpoints and philosophies. However, despite the presence of crises in the thinking and civilization of the present century, all the advantages of the civilization of the new age of the west is dependent and indebted to the discovery and compilation of the bond among the principles of logical humanist existentiality of the new age with the principles of modern anthropology and

Global understanding. Herein, the self-aware man of the west is in process of creating a controversial and intelligent thinking and civilization which in the area of understanding of nature results in scientific understanding and triumph of technology and modern science over it while in the area of administration of the affairs of society and politics, it succeeds in establishment of sovereignty of the mind and democracy and freedom with all its deficiencies and contradictions. Thus, the end result of all of them is the appearance of thinking, science and society that is advanced and strong. However, because the foundation of this advanced thinking and civilization is based on principle of humanism and is completely humanist and earthy, it has within it some profound contradictions that has gradually in the past century and especially in the present century resulted in the appearance of a series of multilateral crises. Thus, despite all the great and amazing achievements and accomplishments of this civilization, ultimately in all the areas of thinking, art, science and technology and also in the management of the affairs of society and politics, the present western world is faced with the danger of a series of complex and basic critical intellectual and historical problems and deficiencies. The problems are such that to get rid of them is not possible for the western civilization and humanity except after basic review of most of the principles and fundamentals of thinking and civilization of the new age which is based on the principle of originality of creation of mankind. This is something that with regard to the capacity and characteristics of the thinking of the new age and even the system and spiritual teachings of the church, cannot be realized except by resorting to the fundamental and lofty principles of the east and especially the sacred religion of Islam in the same way that the extremely great personality and incomparable in his own right such as Imām Khomeinī succeeded in propounding and beginning its realization by means of a massive intellectual and historical movement. However, in the glorious Qur'an and narratives of the Immaculate Holinesses ('a), the fundamentals and even the tertiary of many of the subjects of existentiality, Global understanding and advanced and true anthropology exist in a comprehensive manner and that too in infinite cases. These ultimately lead to the truth of monotheism and existence which, is realized in the being and jurisprudence of the perfect Islamic saints and reach to a perfect uniformity and unity with one another which itself results in the appearance of righteous wisdom, science, culture and art required by humanity of today and future and rather, of all times in the arena of society and history. This is because the perfect trustee owes his existence to all of creation and existence and by complete and absolute disintegration

in the Truth of Existence, he accomplishes Divinity and manifestation of the Origin of Existence in all its arenas and scenes in the world of nature, history and human society. Thus, Ḥaḍrat 'Alī ('a) about the honorable and sacred existence of himself states that, "I am the same revealed guidance of the verse "... and of all things we have taken into account in the Open Book of Guidance."¹ While in another place he states, "(because of my total disintegration in the Truth of existence) I am a man of knowledge to the extent and the number of the raindrops."² These great and exalted statements points to this noble subject that the perfect man can by complete spiritual and physical disintegration and rather existential in the Truth of Existence, attains the scientific and existential bond with all the creatures and worlds of existence that are all creatures of that Great Truth. Thus, Imām Ṣādiq ('a) has described the façade of the perfect man to be that of the same protected Divine Tablet such that in it the noble face of all the truths of the world of existence from the metaphysical to the natural world, history and society exists in a physical and metaphysical form (and not only mental that is one of the stages of existence). The condition for achievement of this great status is that same great compromising behavior together with endorsement and total assistance of the Truth which, is of the perfections of the Divine saints.

In the same way that the Unseen world is manifestation of the profundities and depths of the worlds of existence—however, luminous and extremely lucid profundities that in their own essence are perfectly logical and intelligent and that are the manifestations of the noble name of "the Hidden" while alongside it, is the world of nature and human history and civilization which from an aspect is manifestation of that same blessed name of "the Apparent"—have a perfectly apparent and manifest existence. They are very close to us, possess a perfect radiance, luminosity and specter and at the same time are extremely changeable and intricate, which is that same world of "apparition" and manifest of nature. However, this aspect, manifest, and phenomenal area of existence and the universe can belong to science and technology. Likewise, the source and special place of emotion and an art that is beautiful while at the same time lofty and exalted pertains to the depths of existence and a principle that is fundamental and which originates from the core of belief in the unseen and supernatural world and Divine sanctity. Thus for example; in understanding the blessed name of "the Apparent" with an extremely lofty and artistic enthusiasm, vis-à-vis the truth of this continual

¹ *Sūrah Yāsīn* 36: 12.

² "Concealed Words" of the work of Fā'iz Kāshānī, *Farāhānī Publications* p. 198.

and radiant world of existence in the arena of the natural world, man can discover very well history and society in connection with understanding the brightness of the existence of metal and its position, status and role in the advent, creation and inspiration of modern technology and civilization together with a very poetic and artistic feeling of the absolutely advanced and at the same time balanced and realistic. As pointed previously, basically, advanced technology and modern civilization of the world, apart from the negative aspects arising from its misuse today and in future of humanity that is realized with profound understanding and feeling of "apparition" and "manifestation" of status and position of the existence of the universe vis-à-vis the profound and fundamental aspect of the supernatural world. These are all outward manifestations of the Truth of Existence in the blessed name of "the Apparent". Thus regarding the existence of the "Creator of the Universe", it states that, *"He is the First and the Last and the Apparent and the Hidden..."*¹ (Of course, as the noble verse points out the name "Apparent" of the Exalted Truth is in perfect correlation with the blessed name of "the Hidden") However, until now, despite the teachings of the glorious Qur'an and beloved Islam, in the thinking of many and especially the intellectuals of the modern age, the hidden and celestial worlds have been wrongly likened to darkness, depth and being unintelligent of the manifestations of the Origin of Existence that too in a form has no relation with the world of nature and especially the new age and advanced and material civilization of contemporary humanity. However, if we delve deep into this issue, we shall conclude very well that this manner of negative impression of the truth of religion and spirituality in relation with king, that arose from the same historical defeat of jurisprudence system, the apparent and hidden of the realm of existence according to the way of thinking and understanding of Muslims was distinct from the reality of religion. Thus, the name "Hidden" denoted thinking and repose of the ascetics and philosophers while certain manifestations of the blessed name of "the Apparent" implied presence of kings and holders of power and administrations of the time. This is while in the creation of the perfect man these two fundamental subjects of the existential worlds and the two sacred names of "the Hidden" and "the Apparent" are perfectly united and are even the same. As mentioned before, in the words, life and personality of Ḥaḍrat 'Alī ('a) hidden depths with unity with the position of appearance and world of apparition despite the infinite depth which originates from the radiant and spiritual presence of the hidden

¹ *Sūrah al-Ḥadīd*, 57: 3.

world and the noble name "hidden" is perfectly radiant and transparent and at the same time balanced, realistic and intelligent. This is because in the thinking of His Holiness and the glorious Qur'an, the truth of existence of "In the same way that He is a God of the heavens, He is God of the earth;" or according to the interpretation of the glorious Qur'an, "in whichever direction you turn, you shall discover the face of God." This is because in the balanced thinking of the sacred religion of Islam, the relationship of the truth of existence with all the worlds of the unseen and the world of nature is one and equal. This same great characteristic of Divinity and existentiality of Islam can perfectly balance the two fundamental aspects of materialism and spirituality or the two principles of movement and progress on one hand and tradition and position of stability in conviction on the other hand, in the life of present and future humanity and at the same time as being realistic, make it idealistic, superior and synchronized in a manner that from this balance and equal relationship of God vis-à-vis the unseen world and the natural physical world, a logical and yet realistic way of thinking and spirit which is at the same time profound and radiant is created. This is while in the past centuries, with the historical and social separation of the system of jurisprudence and with the withdrawal of the hands of the Divine saints from administration of the affairs of society and the field of politics, a kind of morale that inclined towards isolation from society and even the world and a kind of rigid and decadent inclination towards asceticism and abstinence removed from social and political issues appeared among a section of Muslims and especially among certain intellectuals whom in the course of history gradually transformed into an unbalanced, unrealistic and extremely harmful and destructive thinking.

For this reason, throughout history, in the thinking and imagination of our people, spiritual and ascetic individuals were always regarded as abnormal and unbalanced individuals with whom one can never establish a realistic worldly relationship. For this reason, in their view, followers of spirituality and asceticism were regarded as entirely religious human beings that must have nothing to do with worldly tasks, social and political issues. Of course, masters of politics and power would extract the most political benefits from such mistaken thinking to consolidate and perpetuate their despotic rule and they would even encourage and promote such deviant and destructive way of thinking by employing certain unbalanced or biased thinkers. However, the highly insidious result of such a negative and destructive matter was nothing except the removal and rather excommunication of spiritual and ascetic individuals from the arena of

society and from shaping the historical destiny of this oppressed nation. Unfortunately, still many of the intellectuals of our society and even the pious intellectuals hold the same belief that spiritual, philosophical and thinking individuals must have nothing to do with condition of the society and the related matters and in shaping the political and historical of themselves and the Muslims. If this group of intellectuals notice that a man of spirituality or philosophy expresses his opinion or takes a stance on issues related to politics economics or about some worldly problems of society, they are wonderstruck. This is while perfect human beings or men of spirituality and true philosophers who fully endeavor to understand and rather realize the blessed names and qualities of the Origin of Creation and Existence because they understand and behave and connect in all its manifestations and stages. Thus, they have a uniform devotion to all these stages of creation and existence and the union of these arenas of the physical world of nature, history and society as well as the arena of shaping the historical destinies of Muslims and the ancestors of humanity right up to the hidden and celestial worlds. In other words, the perfect man of spirituality who in seeking understanding and realization of existential link and relationship—and not only intellectual—between the origin and self or absolute perfection with all the above mentioned arenas, pays full attention to realities and social, political, economic sciences and even technologies. This is because the possession of intellect and being of these honorable souls is existence and that too not only in the intellectual and scientific areas, rather also in its apparent and existential aspects. Thus beside full devotion to spirituality and especially the science of monotheism, they pay full and complete attention to the appearance of the Truth of Existence as signified in the blessed name of “the Apparent” and consequently, in the areas of world of nature, history, society, politics and even economics and ordinary affairs of the people. This is because existence manifests itself not only in the supernatural, rather in all above-mentioned areas and even in the streets, lanes and bazaars. Thus, the perfect man of spirituality who wants to accomplish the understanding and status of realization of communion with the Origin of Creation at every moment, with every person and at every place and even on the streets, lanes and, must in his spiritual behavior have a strong presence in the area of history, politics and in shaping the destiny of society. Thus in the glorious Qur’an, the perfect man is described as a man of spirituality, an ascetic, an abstemious person, a person who engages in holy struggle and enjoins good and forbids evil whose most outstanding example is the holy presence of the honorable Prophet of Islam (peace be upon Him) and their holinesses the

Immaculate Imāms of the household of the Prophet (‘a) and some of his honorable companions. In their sacred beings, spirituality was accompanied with politics, asceticism and worship while spiritual self-abstinence was accompanied with holy combat and their active presence in the arena of society, the economic life activity and social construction. As mentioned before, Ḥaḍrat ‘Alī (‘a) was a man of spirituality, self-abstinence, combat, industry, justice, politics and an accomplished and perfect man of traditional medicine. After the holy presence of the Prophet of God (peace be upon Him) and the Immaculate Holinesses, the Imāms, certainly the late honorable Imām Khomeinī was one of the most perfect and complete personalities of the history of Islam and perhaps of the history of mankind. The exalted Imām who was both a man of literature and jurisprudence; both a philosopher and a man of spirituality and a holy warrior as well as a capable administrator; at the same time that he combined courage with spirituality, he possessed a profound and historical insight and an extremely rare greatness of spirit. Thus with the establishment of the Islamic Republic of Iran, he was able to and succeeded in realizing the apparent and historical unity while at the same time coordinating the two blessed names of “the Apparent” and “the Hidden” in the arena of social and political relations and the lives of Muslims. In other words, he succeeded in establishing a historical relationship between existence and time in the contemporary history of Islam such that the elucidation and interpretation of this bond can by itself in future result in a great cultural revolution in its most balanced and perfect ideology of existentiality, anthropology and even Global understanding that is distinctly Qur’anic and Islamic—something that Muslims and even the world of humanity can never make free itself from the existing deadlock of the modern world except by resorting to it.

Islamic Civilization and Thought in the Spiritual and Political Ideology of Imām Khomeinī

Ni'matullāh Bāvand

With regard to the subject under discussion, I would like to mention certain matters and shall attempt to explain within the bounds of my knowledge, the overall geography of the thinking, the role and the mission of His Holiness the Imām in the Islamic Revolution, the present and the future world.

In this context, my main axis is to portray the thinking, personality and influence that His Holiness had on the modern world. We shall mention this geography in a general form and thus in a concise and listed manner. You see generally speaking, the essence of the thinking and personality of His Holiness the Imām one of whose fruits is realization of an Islamic rule, is nothing other than a single word and that was sacred struggle. This sacred struggle had very extensive dimensions; it had both the individual dimension as well as the social dimension; it had a historical well as Global and metaphysical dimension. I shall attempt to describe these dimensions in relationship with each other and in connection with one another to our brothers. You observe as a holy warrior, His Holiness the Imām and all the pious believers have a duty to engage in holy struggle; but with what should one engage in holy struggle and combat? Engage in holy struggle against

polytheism in order to realize monotheism. Thus at the outset, a perfect believer engages in holy struggle in the field of thought and in isolation and calm meaning to think that whether the universe founded itself or it has a creator. It is here that a holy warrior and a thoughtful, balanced and pure Muslim is drawn towards a God. This thinking and understanding initially singles him out and makes him averse to deny the existence of God and to associate partners to Him. Here, the field is a field of thought; it is the field of tranquility and is a field of reflecting. However, we see that on this same subject when we refer to relevant books; when we refer to books about the Islamic nations and communities, we notice how much difference there is in that for example; whether the qualities of God are in addition to the nature or is nature itself? Do the qualities have similarity with one another or not? In relation with man, is coercion predominant or delegation? Or is one the subdivision of the other? Open this same book of the Nations and Communities of Shahrestānī and you will notice that precisely in the last century, hundreds and perhaps if we take into account the minor movements, more than a thousand small and big religious doctrines have come into existence which, actually have brought about great diversity and apprehension in the world of Islam. at the same time that they put forward special discussions but generally alongside certain services which they have rendered they have dealt a blow to unique ideology of Islam. This matter has both historical as well as ideological reasons, which I with my limited academic capability am not in apposition to discuss here, but perhaps at some other opportunity; we must quickly go through this subject matter. Thus, at this very stage of this same initial field of holy struggle, 99 percent of the speakers have not delved into the core of the issue. One percent of the orators and some philosophers and Islamic ascetics who in fact had a very powerful intellectual leaning to the Qur'an and the Household of the Prophet (peace be upon Him) were able to comprehend and explain the truth of the subject under the influence of the teachings of the Qur'an and the Immaculate Imāms. However, many of the intellectuals with weakness and intensity were not able to comprehend the core of the truth. Therefore, in the first phase, the spiritual traveler understands that there is a God and next comprehends monotheism in its three stages meaning the natural monotheism, the qualitative monotheism and the practical monotheism.

When he understands these three stages of monotheism, his intelligence, understanding and his knowledge becomes free and detached from polytheism. However, does the sacred struggle end over here? No. The holy struggle must next be focused on other dimension of the existence of

humanity which is the dimension of action. The one who has reached the truth in the theoretical wisdom must also in the practical wisdom reach to the truth of monotheism.

In practical monotheism, you comprehend the truth in the area of thinking; now at the realization stage, one must with total devotion pursue the thinking of this aspect of theoretical monotheism in the field of practice and to realize this by creating the characteristic of devotion in himself, in his actions and pauses. In this phase, there are five phases for the spiritual traveler. The first phase is the phase of manifestation so that his seven parts must not commit a sin—let me mention about myself at this very phase we have been stopped—this is the lowest phase of the spiritual journey in practice. We observe that the true Muslim must never engage in backbiting; must never tell lies; must not exaggerate something; must not flatter; must not degrade something to reach the status of devotion. This is the first phase. When he passes this first phase and puts aside this first covering, he reaches to the second phase that is the stage of the inner self, which is connected to the world of the spirit or limbo. Here no longer must the outward appearance and actions and deeds of the Muslim be free for these have been liberated; rather the power of thinking must be controlled. This means that he should become such that the spiritual traveler brings his imagination under his own power and training for the purpose of worship vis-à-vis the Divinity of the Exalted Truth.

We also are aware of how difficult the realization of this phase is until a person arrives at the truth of it. Next he reaches the third phase which is related to the world that is higher than the world of limbo meaning the world of almightiness. It is the phase of the intellect; it is of the heart. In this phase, some things must not even strike the heart of the ascetic. However, we know that according to Islam, if something enters our heart that is against the truth, but in practice we do not implement it, then God will forgive us. However, for a trustee of Allah even the thought and the memories that enter his self and into the depths of his heart must be under control. Does with the total realization of this phase in which even heavenly and logical lusts are given up, the job of the spiritual journey is over? No, rather after that is the turn of the fourth phase meaning the purification of the soul that is rooted in the Divine world and is higher than the phase of the world of almightiness. There he must make free his soul and even his subconscious from polytheism in the same manner that when His Holiness the Commander of the Faithful on the battlefield brought down the enemy to the ground and the enemy spat at his blessed countenance, he deferred his killing until the time that he regained

his composure and his anger had subsided. At the height of battle, he does not deceive himself and on the pretext of war and holy struggle, even kill the enemy; rather, immediately he finds judgment and intuition and distinguishes between right and wrong so that he kills only for the sake of God and not out of anger and carnality. In other words, in his self and his subconscious and in the tough scenes of battle, he is able to distinguish very right from wrong and carnality very well. Many of the saints in these instances get a condition of arrest in the spiritual journey; but the complete ascetic involuntarily must purify his conscience and soul of polytheism. Now does the spiritual journey come to an end? No, there is yet another phase, which is the phase of mystery. The mystery phase is a position in which the ray of Divine Nature has manifested itself in it and has created man because according to Islam, man is in the form of a non-materialist mysterious creature; he is invisible and single utility and is a blowing of the ray of Divine Nature.

This is because we are ultimately a ray of the Existence of God. In that phase, the perfect ascetic must be assimilated in a complete manner in the ray of Divine Nature and reach to the place where the self does not remain at all and he does not observe anything—including himself—other than the Truth. Ḥaḍrat 'Alī ('a) states that, "I do not observe anything except its past and future and I see God in that thing." There are two other phases after this one. First is the position of disintegration in destruction while the second is the position of eternity with Allah and the position of trusteeship which is followed by the succession of the perfect man who has become a manifestation of Divinity of the Truth. It declines in a descending curve and all of the worlds of existence are created from this invisible matter that disintegrates in God because he has become manifested and realized in the truth of the qualities of the Exalted Truth. However, this succession is not realized without phased journeying in the sacred dominion of the Immaculate Imāms; however, there are some perfect saints who have reached to this sublime spiritual phase with the assistance of the Immaculate Imāms and definitely, Imām Khomeinī is one of them. Rather in our era, he is the outstanding of all the Divine saints and is the perfect deputy of His Holiness the Savior Twelfth Imām. However, all of these are debatable; it is not that I am stating out of devotion; rather, these facts can be explained by theoretical spirituality and with Islamic philosophy and wisdom. In any case, these five methods and these five phases of spiritual journey are also traveled by the ascetic and after he has traveled and reached to the truth, then is his duty over? No, he who has freed his mind of polytheism and has also freed his deeds and has made his existence destructible in the ray of Divine Nature is

with a feeling of Divine obligation is drawn to another subject that is outside his own existence and which is the family. Although he has purified his individual behavior, his individual soul and before that his thinking of polytheism, but he must also undertake to purify his own family. There are verses in the glorious Qur'an that states that every pious believer must train and take care of his family; now is the duty and obligation of the ascetic at this stage over? No. After the family, the area of the spiritual journey of the ascetic is the society. In this phase, the ascetic who has previously chased out the devil from the realm of his thought, action and family, must also expel him from the arena of society. It is here that the ascetic is confronted with an obstacle that has been present throughout history and that is the domination of the evil "*Tāghūt*" and it is here that the ascetic is transformed into fighter in the cause of Allah. He has a duty to purify in addition to his own self, others also of polytheism and other than the Truth because he is the trustee; he is the guardian and he is the successor of the Immaculate Imāms. He has a duty, responsibility and obligation to cleanse the society of all polytheism, injustice and immorality. These have been explained phrase by phrase in the works of His Holiness the Imām and he states that the pious believer cannot tolerate the rule of the evil "*Tāghūt*" and that conditions not be made available for the growth of human beings. He must undertake a revolution. It is here that the highest stage of the spiritual journey, which in fact is combating the evil "*Tāghūt*", and realization of revolution and establishment of a Divine Government is fulfilled. This is a duty that Islam has placed on the shoulders of the complete ascetic. Throughout the centuries, in the past millennium, the ascetics have not succeeded in undertaking such an enormous task; they did not possess this strength of spirit; that strength of heart and that existential mystery or were not required to devote to Islam with this universality. When this universality is present, Islam attains its equilibrium; its comprehensiveness becomes important meaning that both the world of the physical and the metaphysical are proposed in relation to one another. In fact, the relationship between the metaphysical and the physical results in the formation of an administration, because in Islam, administration is a combination of religion and politics. In this case, spirituality and materialism are placed in relation with one another and Islam is realized in its complete form as envisaged by that plan. Throughout history, after the Commander of the Faithful and His Holiness Imām Hasan ('a), Islam became divided. The Immaculate Imāms inherited the spiritual dimension of it while the masses and the tyrannical rulers inherited the material and political dimension of it. It is for this reason that we notice that in the field of

understanding Islam various sects and casts and protestants came into being and the Islamic theology that was prominent in the spiritual arena was also divided. The theologian condemned the philosopher of blasphemy. The philosopher ridiculed the theologian while the ascetic regarded both of them to be astray. This means that not only the two material and spiritual aspects of Islam was divided, even in its spiritual aspect we observe that theology became victim of this division. This is because the majority of the Islamic intellectuals did not pay attention to the strong rope of God, which is none other than the Qur'an and the Household of the Prophet. That group of intellectuals, especially some of the jurisprudents of philosophy and Islamic ascetics who were able to discover this obligation reached to the essence of Islam from this division that was the consequence of the historical lack of practicality of the system of religious authority that came into existence at the time of the Immaculate Imāms. In reality, all our troubles started from there. Here, His Holiness the Imām by drawing on the Qur'an and the Household of the prophet (peace be upon them), put forward Islam in its generality, entered the society, engaged in holy struggle and established a government. When he established a government, religion and politics became one and Islam was propounded in its complete form because Islam and the moderate *ummah* needs to present its doctrine in a comprehensive, universal, general and united manner and not like a divided and personal religion. This necessitates belief in the principle of Imāmate pursuant to prophetic mission and after Imāmate is the religious authority. In fact, the religious authority wants religion to govern the destinies of Muslims and rather, of humanity. Throughout history and in the Era of the Prophet of Islam too we notice this same situation. In the beginning he was in the "Hirā' Cave" and would reflect. In the course of reflection, he reached to the core of the issue, then arrived in society and entered the field of politics. For this reason, we notice that in reality, according to His Holiness, Islam is that same Hirā' Cave and in addition, it is blood and the sword of the battlefields of Khandaq and Hunayn. With the sword, it eliminates the external impediments; while with thinking, it gets rid of the internal impediments. For this reason, religion has had a balanced and comprehensive condition at the time of the prophet of Islam and it was likewise during the Era of The Commander of the faithful and Imām Ḥasan too. However, in the Era of the other Imāms, the system of religious authority did not attain the historical pragmatism and after the Immaculate Imāms, the Islam is an Islam that is limited while in recent times, it became the personal Islam which is that same American Islam that His Holiness the Imām would mention. We shall revert to this point at the end of

our discussion. However, we can express this matter in another language too. You can notice in Islamic wisdom we have a discussion known as discussion of causality—of course, this discussion is a bit difficult for those who are not specialized in philosophy. In this regard, philosophy asks that what is the reason for the requirement of an effect for the cause? In other words, what is the basis for the need of effect for a cause? In reply some philosophers regard the occurrence of creatures to be the reason while some others regard the possibility of their creation. Ultimately, some philosophers and especially Mullā Ṣadrā, reach to the core of the subject that is stated in the Qur'an which is that basis and reason for need of effect for a cause is the creation and manner of creation of creatures. For this reason; the effect for the entire essence requires cause and not in some of the dimensions of its essence meaning that not in parts of its essence rather, in all its stages and circumstances of its existence it needs a cause or God.

Thus the effect is not something that is in connection with the cause; rather it is precisely connection with the cause; it is the same as relationship with the cause. If there is no cause, the effect will not endure for a single moment and is destroyed. Effect is nothing other than an aspect of the aspects of the existence of cause because effect is a reflection from the existence of cause. This argument has been an extensive one; however, once in an interview I utilized this same reasoning saying that if we believe in Islamic prudence, based on the principle of causality that is based on the principle of origin of creation, then why we must not copy the creation of Islamic rule from this noble principle. In other words, do we need God only at the time of our own creation and after that, we do not need Him. This Islamic assumption of causality says 'no'. In all stages of our creation, we need a cause because if for a single moment of cause, God removes His Favor in relation to us, we shall be totally exterminated—even after creation. Therefore, both for occurrences and for survival we are in need of God or the cause. This means that at all stages of creation, including in the stage of individual, family, social, historical and Global creation. Thus, God is our Creator in all circumstances. This Divinity of God if it becomes manifest in the social arena of the creation of humanity, it is nothing and has no returns except the unification of religion and politics. This means that the realization of the bond of religion and politics is realization of monotheism in the area of Divinity. If we do not believe that religion and politics are related to one another, then we are polytheists meaning that we deny and oppose that God should intervene in the matter of society and politics; and if God does not intervene then which person does except the evil "*Tāghūt*". The Islam that

accepts the evil "*Tāghūt*" in the arena of social living is that same which His Holiness the Imām had commented about—meaning the American Islam. The pure Islam believes in monotheism and the realization of monotheism in all spheres of existence of humanity including society and politics and not only in the individual aspects. Unfortunately, an affliction has spread after the Revolution that also has historical and intellectual origins and I shall mention at the end and has also spread to our universities which is that some of our thinkers differentiate between politics and religion. They mention that religion is a matter of faith and is for the religious centers and has no relation with society and politics. Whereas I am amazed that you who teach books on philosophy; you that publish books on philosophy and read and comprehend the discussion on causality are not able to digest the system of theocracy. It is from this extremely sacred and enlightening principle that in reality we can grasp social and political discussions. However, here unfortunately we notice that some people believe that there is God; there is also a Creator and that we must in all stages worship and recite our mandatory prayers but it makes no difference to them if any type of non-Islamic system rules over the Muslim society. This is polytheism. Therefore, a trustee realizes the establishment of a rule of monotheism throughout the society. Now, does the responsibility of the trustee end with the realization of monotheism in the social sphere? No, here the trustee must turn away from society, the nation of Islam and rather, clean the world of humanity from the evil of the existence of Satan because the trustee has a duty to fight Satan in all spheres. These words may be fairy tales for some people but for a believing and thoughtful Muslim, they are among the obvious facts that cannot be denied even though he attains martyrdom in the course of its realization because there is no alternative except the performance of this sacred duty. Imām Ḥusayn ('a) shed his blood as there was no alternative and because he had accepted the principle of causation and had accepted monotheism and monotheism in Divinity and he had no fear of being martyred. In the Islamic Revolution also it is likewise and many cannot reach to this stage as they seek happiness and comfort and deny the relationship between religion and politics. Well, it is here that the Imām states that,

"Until the cry of 'there is no God but Allah' does not echo throughout the world, there is sacred struggle; and until there is sacred struggle, we are there'. In yet another instance he states that, "An Islamic state must be a military state all over."

This is a perfectly scientific presumption from Islam; this is not just an ideological assumption in the special context that the modern day intellectuals degrade it. The prerequisite of deduction from certain principles of wisdom is that an Islamic rule be established and then it should engage in struggle. This struggle is both extensive and widespread and therefore a trustee and a Muslim ascetic and a spiritual traveler is in fact responsible foremost, to cleanse the sphere of thought from polytheism and next the sphere of individual, family, social and political action and then, if he can, to cleanse the entire humanity. This is because monotheism in Divinity has become the basis of his thinking. In this case, the perfect human being and his followers realize monotheism in all spheres of existence. It is here that the duty of human being becomes clear to a great extent and one can understand that whether he has performed his duties or not. In connection with Islamic society, the Imām as I pointed out earlier believed in the realization of monotheism in all spheres of creation and he did this to the extent of his ability. This created a wave which resulted in a former French senator by the name of Roger Garudi—one of the leaders of the erstwhile Communist Party—to arrive in Iran and delivered a speech that I attended. When some of these westerners concentrate on religion, their observations and viewpoints are truly comprehensive. He said that the Islamic Revolution and the advent of the Islamic Revolution is the beginning of the future history of humanity (its culmination is the reappearance of His Holiness the Savior Mahdī ('a) meaning that in fact, the last of the new era is the Imām. These are not slogans; rather, they are open to philosophical, political and social discussion that unfortunately in our society they are approached as slogans. For this reason, the logical aspects of the system of Shī'ite theocracy have been totally forgotten especially at the universities where cultural onslaught has targeted these realities by means of cultural and ideological aggressions.

Unfortunately, some of the academicians of our society do not pay enough attention to the logical aspects of the ideological basis of His Holiness the Imām. Actually, His Holiness the Imām was the harbinger of monotheism for Muslims in all spheres and for this reason he believed in the two principles that Shī'ite ideology and the wisdom and spirituality of theoretical Islam both from the viewpoint of knowledge and philosophy is based on these two principles. In the sphere of thinking, he believed in the regulation of the mind with revelation or faith in the coordinated relationship of man with God, the earthy world with the celestial world while in the sphere of action, in the noble principle of the union of religion and politics.

This implies perfect relationship and impressionability of two spheres of society and politics from the unseen world whose product is theocracy. It was his message and the prerequisite of this objective is that an Islamic administration be established and which necessitates that in the Global sphere, Islam should carry out a mission which it has done to an extent and will do in the future. However, here His Holiness the Imām has another mission for non-Muslims which is extremely important and also to which not enough attention has been paid and that is the rejection of domination. Rejection of domination is the most crucial need of the contemporary world. You are aware that the world of today is a world of complex technologies and we know that the question of technology in the age of communication has put forward certain issues in the sphere of thinking. Extremely modern means of communications and communication networks has linked the world together and is shaping the small and unified Global village and the world is entering the phase of a united Global economy. However, in this world in which all parts and countries are linked with one another, no longer the domination by western countries has any meaning such that if an event occurs in Japan, so and so country in Europe also suffers a loss or it is possible that a regime is ousted from power in Africa. Thus in a world in which everything is mutually related with one another, then isn't the question of domination a reactionary, unrealistic, unscientific and backward thinking? In the contemporary world, His Holiness the Imām and eighteen years prior to Islamic Iran, it was the only country that challenged the biggest hegemonic powers that were America, the Soviet Union and the western world and the Islamic Revolution resisted for a full eighteen years including the imposed war that was the result of our resistance. At present, this muttering is now spreading across the world that the age of political hegemony has come to an end such that some world leaders ask that why must America decide our fate from the other side of the globe? Why must America endorse our political and economic policies? Now even Russia is saying this and in Southeast Asia, these murmuring can be heard that this is no longer relevant. In the age of communications, the hegemony for exploitation of nations in the form that is now being debated in the world such as the debate on ideological and political pluralism which in fact argues that hegemony and imposed and colonial unification must cease to exist and that varied ideological and political beliefs must hold sway over the world. The prerequisite for all of these is safeguarding the material and spiritual rights of all nations of the world meaning the protection, realization and observance of the rights of countries and this is seriously opposed to hegemony and is in defense of the

thesis of rejection of hegemony throughout the world. In such Global circumstances in the present century, the only country that is not dependent on any power is the Islamic country of Iran under the leadership of His Holiness the Imām. The only power that resisted vis-à-vis all hegemonies and is the harbinger of freedom for all humanity. For this reason His Holiness the Imām accepted an extremely progressive and Global role in the Contemporary Era in order to negate hegemony and for the true observance of rights of nations and countries—especially countries under hegemony of the western world. Now the power of America is on the decline and it is not possible anymore for the world to become unipolar or bipolar. Irrespective of the type of religion and faith, His Holiness resisted and sent the message of freedom to the entire world and the progressive world of today is in this respect indebted to His Holiness the Imām. His Holiness the Imām understood this contemporary and progressive need of the world. The fact that the rights of nations must be recognized officially and there must be understanding so that as a result of understanding there is relationship because relationship is not compatible with tension and if there is no understanding, relationships are damaged in this complicated world and crises are created—political crises, economic crises and intellectual crises. For this reason, the world of today requires understanding, the prerequisite of understanding is true observance of the rights of nations and human beings, and all of them are compatible with rejection of hegemony. His Holiness the Imām was the harbinger of the rejection of hegemony and in this respect has a great right vis-à-vis humanity. The last point that I would like to mention is this that His Holiness the Imām brought this Divine gift and tiding for the nation of Islam so that they were able to overthrow the evil “*Tāghūt*” regime in the sphere of administration and to realize Islam in Iran. Even the Islamic countries were influenced such that a kind of spiritual and political awakening is in the process of development throughout the world of Islam. Here if we pay careful attention, we notice that after His Holiness the Imām and after the imposed war and in the present circumstances, one hears murmurings and an extensive foreign and local aggression is in the process and they are questioning the philosophy of theocracy. They do have their supporters here whom I shall not name but because I am interested in new subjects, I read most of their works and books. In the present circumstances, many of the personalities abroad and inside the country who are opposed to the Islamic system are systematically propagating the idea of the separation of religion from politics and the incompatibility of religion and material world and science in an extensive manner. In the sphere of culture and in

some of the centers of thought and universities and that too with a series of intuitive and experimental articles which are influenced by material culture and "positivity" of the west such as some quasi-academic logic of the Marxists in the past who opined that because God cannot be seen, heard and is not a palpable experience, He does not exist or if He does exist, He does not have a live and direct relationship with us. Rather, Divine revelation is also limited to the prophets and is even blended with a certain amount of non-scientific truths. With a deceptive and materialist logic, some of whose principles are rooted in the present conditions of the west, they would indulge in a sort of quasi-scientific public deception like the theory of expansion and contraction or transformation of religious knowledge. They would propound doctrines such as humanistic and existential and wanted to interpret the Qur'an and the traditions on that basis. All of them believe in a common destiny which is that humanity is not capable of understanding the contents of revelations and religion. Because the subject is not comprehensible, therefore, a kind of freedom exists in understanding of religion. Thus, even in the sphere of practice and politics, no theocracy can issue a directive for the faithful and for this reason a rule based on commandment and forbiddance and religious jurisprudence is an ideological and dictatorial system and such a system must be obliterated and be replaced with a secular one based on western-style freedom. Unfortunately, this thinking is now spreading and has penetrated the universities and cultural centers because it is easy to understand and apparently experimental and quasi-scientific whereas these are atheistic and quasi-religious views. On the other hand, we have not succeeded in explaining the theory of His Holiness the Imām completely but his extremely profound theory does exist. This is because if we explain some of the principles of Islamic prudence, one by one the social and political issues come out from them. This is a mission that is the responsibility of the genuine and devoted intellectuals of the nation of the Party of Allah who after the imposed war must engage in cultural *Jihād* (holy struggle) instead of military combat. However, this intellectual *Jihād* requires calm and not only slogans; it requires solitude and reflection. This thinking is a very great *Jihād* or holy struggle that is now—in the course of the past eight years and especially from now on—of every person who is involved with books and pen. If we are patient, then many of the social and political realities are deductible from the journeys of Mullā Ṣadrā. Unfortunately, such a task has not been undertaken as yet and we observe that in the theological schools and universities an intellectual disruption between philosophy and government and politics has taken over. For example, the

book of journey is taught by some extremely distinguished professors but when it is asked that what relationship do these journeys have with life; what relationship does it have with society; what relationship does it have with history; what relationship does it have with science, unfortunately, they do not have any answers in these instances. Isn't society a part of existence? Isn't economics a part of existence? Isn't politics a part of existence; aren't art, education and training parts of existence? Aren't the streets and bazaars parts of existence? What is the relationship of the journeys and the rational subjects of Islam with these spheres? If we do not fill up this void, then they will come and for instance, propagate as the latest academic achievements, the experimental philosophy that is suffering from crises and is unconvincing in the west and that too with that extremely deceptive philosophy of science, art, politics, economics and history whereas there is a deep crises in the philosophy of learning in the west. You should study the opinions put forward in the philosophy of learning. Learning does not have that nineteenth century condition and has even reached to the stage where some radical thinkers mention that there is no difference between black magic and science or some social analytical philosophers such as "Quine" announce and present articles in which they state that we cannot make the scientific laws to become absolute and say that they have practical validity; rather, all of them are rational and valid. However, the westernized individuals of our society have come forward and announced the philosophical discussions pertaining to the thinking of the west of a hundred years ago to be perfectly absolute and valid. They have presented them as scientific truths and principles and from within them they have presented a quasi-scientific and baseless social existentiality. In the modern age and among intellectuals, humanist, philosophy and metaphysics have declined and has established relationship with the world of physics. Thus, a close relationship has been established between history and philosophy. The result of the relationship of philosophy with history is the occurrence of great intellectual, scientific and political revolutions in the west such as the Industrial Revolution, the Great French, American and British Revolutions. Throughout the nineteenth century, these revolutions were repeated in different forms and resulted in the further flourishing of the west. All of these were the result of this correct way of thinking that existentiality has a close relationship with political, historical and social issues. However, finally, the material and historical world also considering that it is a manifestation of existence, is in some way related to philosophy. This point is absolutely right even though the principles of philosophy of the western world in the modern age that became the basis of

the link between rational truths and historical issues are contradictory principles. It is thus that the western world despite certain great advances in the contemporary century, has reached to a crises. In order to avoid these mistakes, we must know that the glorious Qur'an that there is a live scientific and existential relationship between each and every thing and for this reason it states with regard to the needs of the modern age; therefore, we must interpret the Qur'an in a scientific manner and obtain the answers from that blessed source and its perfect commentators meaning the Household of the Prophet. According to the Qur'an and the immaculate Household of the Prophet, the entire world of existence abounds with knowledge and that too a knowledge that does not have an abstract, disjointed and hollow condition. Each small particle of the universe pertains to the science of existence and not intuition; rather, it is itself the precise realization of the existential and Divine science and the proprietor of the science of existence is the perfect religious authority, the ascetic and the philosopher. With regard to these realities, actually what occurrence took place with the Islamic Revolution and what is the cultural message of such a great Revolution? The Islamic Revolution announced that there is a close relationship between the unseen world and the destiny of man in the world. For this reason, His Holiness the Imām believes in the scientific and invisible relationship between religion, society and politics. However, this relationship must be explained and that too in a completely workable manner that unfortunately is progressing very slowly. Our universities now are in a crippled state but some of the opponents of the system of theocracy have made the existentiality of Poper (Of course, I refer to the word 'existentiality' in relation with Poper with hesitation) and by using his open sociology as a universal doctrine, as the basis of their interpretation of Islam and theocracy. With a kind of contradictory and totally selective and even atheistic logic, albeit with a religious exterior, they have undertaken to negate all the basic principles of Islam and are gradually misleading a large number of youth. Thus, at this sensitive period in the history of the Islamic Revolution, the cultural centers of our country must more than ever before with a sense of responsibility accompanied with thinking and in an academic and institutional manner undertake to explain the basic views of His Holiness the Imām in relation to society and the nation of Islam. They must also undertake to explain the ideological and political situation of the modern world so that in the future, the Islamic nation possesses in a complete manner various doctrines and philosophies in all spheres of social and human sciences and their link with Islamic existentiality so that despite the enormous intellectual, historical and

Global achievements of the Islamic Revolution, the existing cultural void is compensated and filled. This is in order that the opportunity for appearance and influence of the controversial thinking affiliated to the western world by some false claimants of philosophy of transformation in religious knowledge that has now taken a political form affiliated to some western powers is eliminated. In this regard, Imām Khomeinī had stated that, "Prepare yourself for a great ideological and practical battle in order to realize the supreme objectives of the Islamic Revolution."

This great objective cannot be achieved except with the motivation of some of the distinguished and devoted cultural and academic thinkers headed by the concerned clergymen and theologians who are attached to the genuine ideas of that honorable Imām so that some of the deceptive, albeit weak and affiliated roots of the followers of American Islam as branded by that elder statesman, who in the present state of circumstances are attempting to destroy the system of theocracy or undertake efforts to separate religion from the spheres of politics and society and are being accorded intellectual and political support by the anti-Islamic western powers are obliterated for ever from the great Islamic society in this land and rather, throughout the nation of Islam. At the end of the speech, we commemorate that great leader and seek guidance from His Holiness Imām Khomeinī and all the martyrs of the Islamic Revolution and especially of the Guards Corps and hope that with Divine Favor, we follow the path of that eminent leader.

May God's peace, mercy and blessings be upon you.

Spiritual Behavior of Imām Khomeinī

Dr. Fātimah Ṭabāṭabā'ī¹

This article attempts to discuss topics pertaining to the spiritual behavior of Imām Khomeinī. For this purpose, statement and explanation of the “four-course journeys” from his viewpoint is necessary.

First journey: His Holiness the Imām at the end of the book “*Miṣbāḥ al-Hidāyah*” refers to the opinion of Mr. Qumshī'ī about the four-course journeys and thereafter states his own honorable opinion²

In his view, the source and beginning of the journey is the spiritual aspect of man and the objective and end of this journey is to reach the Truth—albeit the concrete truth. In the culture and literature of spirituality, the terms “journey”, “excursion” and “perspective” are generally used synonymously and are the key topics of spirituality. Although initially, they are regarded among the topics of practical spirituality, but considering that the ascetic regards solely the visual reception and achievement of physical knowledge vis-à-vis objects to be useful for proper understanding and precise recognition; and considering that such reception is not attainable except through sighting and intuition through journeying into the self, it also has

¹ Head of Department of Spirituality and Philosophy, Imām Khomeinī Research Institute.

² *Miṣbāḥ al-Hidāyah*, p. 88.

application in theoretical spirituality and is also regarded among the important topics in this field.

The fundamental of spirituality is movement, renewal and accomplishment of self-development. According to the view of spirituality, man is continually a traveler and also the glorious Qur'an emphasizes this reality.¹ For this reason, terms such as journey, excursion, flight, migration, four-course journeys, residence, seven-fold, forty-fold, hundred-fold² and thousand-fold³ has been mentioned and the great men of spirituality have compiled books and treatises on these subjects. Included among them is Ibn-e 'Arabī the respected personality of the world of Islam has written treatises entitled "*Asfār wal-Isrā*" and has described the ascension of the honorable Prophet of Islam (peace be upon Him) as a kind of journey. In the book "*Futūhāt-e Makkiyah*" also he has put forward a discussion on the understanding of the position of the journey and its secrets. Likewise, he has also mentioned certain points about the understanding of renunciation of the journey and its secret" and about the understanding of the conditions of the traveler⁴ and his circumstances in chapter three of "*Futūhāt*".⁵ Mullā Ṣadrā Shīrāzī has also undertaken the compilation of a book entitled "Four-Course Journeys" and mentions the understanding and wisdom of the soul from the stages of the journey.

Yes, "journey" in the dictionary means traveling a distance; however, in the terminology of spirituality, it is focusing and facing of the heart towards the Almighty God.

On the definition of "journey", Ibn-e 'Arabī have undertaken a discussion.⁶ 'Abdur-Razzāq Kāshānī has also defined journey as the focus of the heart towards the Truth.⁷

Thus, in the thinking of the ascetics, the journey is realized when man focuses all his attention to the Truth and by remembrance and utterance of the name of the Object of Affection, he moves towards him.

¹ The verse "... travel across the land ..." calls upon man to reflect on events (*Sūrah al-An'am*, 6: 11, *Sūrah an-Naml*, 27: 69; *Sūrah 'Ankabūt*, 29: 20 and *Sūrah ar-Rum*, 30: 42).

² *Manāzil as-Sā'irīn*.

³ Khwājah 'Abdullāh Anṣārī quotes from Abūbākr Kan'ānī that there exists a thousand radiant and dark positions between the worshipper and the Truth (*Manāzil as-Sā'irīn*, introduction, p. 382).

⁴ *Ibid.* p. 383.

⁵ *Futūhāt-e Makkiyah*, vol. 2, p. 382.

⁶ *Ibid.*

⁷ *Iṣṭilāhāt Ṣūfiyah*, p. 103.

While reminding this point that man is a traveler and his journey is a journey that is full of danger, Imām Khomeinī regards the point of embarkation and the beginning of the journey to be trampling upon the egotism of the self. In his Forty narratives, he writes that, "Know that for the pilgrim to the destination of Allah, from the home of the oppressive soul towards the Ka'bah of reality there is a spiritual journey and a mystical excursion whose starting point is the home of the carnal soul and egotism."¹

His holiness the Imām mentions the starting point of the spiritual journey to be from the home of the carnal soul and describes it with the adjectives of darkness and murk² and the ultimate objective and destination of that journey to be Essence of the Sacred Truth incorporating the all the Blessed Names and Qualities and states: *"As long as the love of the self is present in the heart and man is in the murky home of the carnal soul, he is not the traveler to the destination of Allah; rather, he is a resident of the earth."*³

The Imām makes subtle use of the blessed verse, "... and whosoever leaves his home as an emigrant to Allah and His messenger, and death overtakes him, then his reward is surely with Allah ..." ⁴ and states that the meaning of this migration connotes migration from the dark home of the carnal soul. In other words it is the same migration from egotism, selfishness and arrogance. If in the course of such a journey death overtakes him, he shall reach to the Absolute Disintegration, shall witness the Divine Beauty, and shall perpetuate to the Eternal Truth. It is for this reason that such a death shall have such a compensation and reward for such a migrant because such a migrant does not deserve other than witnessing of the Sacred Essence and linking to the Blessed Presence of Destruction.

The Imām considers the foremost condition for realization of the journey to Allah and travel towards the Object of Affection to be doing away with egotism and conceit and the solution to this lies in self-abstinence and piety. He sketches with the leavening agent of love and in his verses also points to this solution.⁵

The Imām has recounted this journey by various interpretations such as journey of intellect, spiritual, love, and the life hereafter and to Allah. About the intellectual journey he writes:

¹ *Explanation of the forty Narratives*, p. 589.

² *Ibid.*

³ *Ibid.*, p. 332.

⁴ *Sūrah An-Nisā'*, verse 100.

⁵ See also, *One Goblet of a Thousand*, p. 127, article entitled "Love the Pathway to Reality", *Matīn Magazine*, vol. 10, article entitled "The Role of Love in the Order of Existence"

"When a man with the step of thought and reason becomes the traveler to Allah, his trip is intellectual and scientific".¹ However, the greats of spirituality while regarding this journey to be essential, do not give importance to the harvest and achievement of this journey and do not regard the knowledge that is attained through this route to be credible. In "*Futūhāt*", Shaykh Akbar writes:

"The awareness and knowledge that man attains through the path of intellect and reasoning, taking into account the possibility of it being correct or incorrect; can also act as a veil in the path of the spiritual traveler."

He introduces only the devotees of Allah as being of the enthusiasts, and considering that their journey is intuitive, he regards their knowledge also to be correct because they have not obtained them through their own wisdom and thinking.² This knowledge is purely Divine gift that God rewards to His exclusive devotees and accepts the responsibility for their education Himself.³

The Imām also explains that the Blessed Essence of Allah cannot be understood by other means than Him. He argues such that the Sacred Existence of Allah is an absolute existence and no sort of multiplicity finds a way into it whereas everything beside Him is identified with multiplicity. Thus, how can one identify "Absolute Unity" with "absolute multiplicity"?

In other words, one cannot gain knowledge from an existence for which multiplicity is an essential part to another existence for which absolute unity is integral part of His Nature. Knowledge of one thing results in knowledge of another thing when there is a mutual aspect between the two and speaking of mutual aspect reveals combination and God is exempt from combination.

Furthermore, whatever is beside the Essence of God is relationship itself and is linked to the Essence of the Truth. Therefore every creature is dependent on God and considering that there is no truth other than God, thus, our knowledge of God becomes correct and realistic when it is undertaken through God Himself.

In stating the characteristic of journey of love, the Imām writes that the origin and destination of this journey is one and so no fatigue or lethargy overtakes such a traveler. Throughout the journey, the Object of Affection is his companion and audience and he is always happy and joyous because the

¹ *Explanation of the Forty Narratives*, p. 625.

² *Futūhāt Makkīyah*, vol. 1, p. 69.

³ *Ibid.*, p. 143.

listener of the command of "come forward" is the Object of Affection.¹ In this journey, the Object of affection views himself in the position of Divinity of the status of manifestation of the Names and Qualities which is that same truth that the Imām has mentioned in the first journey. It means that he sees the manifested truth and witnesses the manifestations of the Apparent Truth. On this journey the devotee traveler migrates from his physical self and views the manifestations and physical appearances of the Blessed Object of Affection. In other words, he witnesses the physical aspects of the world of existence. The achievement of this journey even though it is sighting the multiplicities and viewing the entire creatures, however, all of them he views as being the manifestations and signs of the Object of Affection. Thus in his opinion, the order of existence takes the name of "the Universe". The order of creation is the aggregate of the signs, crafts, beauties and manifestations that speaks to him of the single Object of Affection. He observes in every phenomenon the creative aspect of his Object of Affection. It is thus that the interpretation of the Imām of this journey as "Concrete Truth" differentiates it from the words of Qumshī'ī.²

In summary, that in the first journey man migrates from the creative aspect of the self and witnesses the heroic truth of himself and the possibilities. He senses the presence of his Object of Affection and sees himself to be in His Presence and believes in the blessed verse "...and We are nearer to him than his jugular vein."³ The entire universe reveals the beautiful façade and splendid stature of the Object of Affection. He does not regard his relationship with his God to be of two independent beings, understands his own absolute poverty, and reaches to the Concrete Truth.

In the "*Forty Narratives*" His Holiness the Imām writes:

"After the traveler to Allah by practicing self-abstinence and absolute piety comes out of the home and does not take with him affections and provisions and the journey to Allah is realized, the first manifestation that the Exalted Truth makes apparent on his blessed heart is manifestation of Divinity and the position of appearance of Divine Names and Qualities. This manifestation also reveal itself in a systematic manner from the inscribed names to the dominant names and based on the strength and weakness of

¹ The command of "come forward" that the Prophet of Islam (peace be upon Him) heard on the Night of Ascension from the Creator.

² The other difference of these two views shall be discussed in a separate article. (*Mishbāh al-Hidāyah*, p. 87).

³ *Sūrah Qāf*, 50: 16.

the excursion and the traveler ... it culminates in the heresy of all the provisions of the world of existence.

Second Journey

The Imām writes:

"The second journey is journey from the concrete Truth towards the Absolute Truth. In this regard, creature identities and provisions are obliterated in his view and absolute unity takes charge and the Great Resurrection takes place.¹

It is here that he discovers that the respondent of "... *Whose is the Dominion of the existence on that Day ...*"² is none other than the One Avenger. God manifests Himself to him in the position of unity. In this stage, his achievement from this journey is reaching to inherent, characteristic and qualitative disintegration of himself. It is here that if he ascribes the slightest physical or creational and verbal stature for himself, he gets caught in the horrendous pain of expressing Divinity and heresy is the result of such a condition which is all the loss he suffers from this journey. It is for this reason that at this stage of the journey the assistance of a learned scholar, mentor and guide who is familiar with lawful self-discipline and mysticism becomes necessary so that whenever required, he prevents him from the fatalities of this path and Divine favors are granted to him and he is withdrawn from the path of expressing Divinity and drawn to the path of confessing worship. If the traveler in the position of gratitude for the talents bestowed upon him by Sacred Favors benefits from the next stage, the Almighty God returns him to Himself so that he begins the third journey.

With this statement it becomes clear that:

The first journey which is the journey from the self; journey from multiplicity; journey from provisions; journey from attachments is easier and less dangerous than the second journey. This is because in this stage, the presence of the mentor is emphasized.

With the explanation that the Imām has given of the journey of love, this type of journey is a journey of love because the Truth is the point of origin of journey, the journey itself and the destination. Because of the attachment that

¹ *Miṣbāḥ al-Hidāyah*, p. 88.

² *Sūrah Ghāfir*, 40: 16.

such a passenger has for the Object of Love, the dread, apprehension of the trip is removed from him, and he carries on the journey with love.¹

Because such a traveler has gained entry into the position of disintegration and is assimilated in the Blessed names, Qualities and Characteristics and actions, he loses himself and disintegrates completely and becomes the similitude of the blessed narrative of the proximity of the supererogatory prayers. Thus, he hears with the ears of the Truth and sees with the Eyes of the Truth and is assisted with the Hand of the Truth and speaks the language of the Truth. In other words, he sees the Truth and sees nothing except the Truth; and this position is not attained except with attraction of Divinity and the fire of love; that with this unending love he is drawn close to the Truth and he is assisted with that Divine attraction so that he does not commit a wrong in the valley of bewilderment. Thus, the end of this journey is absolute dissolution and it has consequence.²

The third journey is, the starting point of this journey is the Blessed Presence of the One and its destination is the Blessed Creature and the purpose of this journey is understanding the truth of things and their perfections and the manner of their ascent and progress to their actual place.

However, on this journey the traveler despite such detailed information of creatures, does not reach the physical status of prophetic mission because religion is important in the seen aspect of creatures whereas the traveler on this journey is still traveling in the position of the unseen world and it is after gaining this knowledge that he enters the fourth journey.

The fourth journey³ in other words, the beginning of the journey is the aspect of the truth of creatures and the end of the journey is the external and visual existence of creatures that the traveler journeys with his own truthful existence. It is on this journey that religion is presented to him and he undertakes to emulate the manifest and inner religious commandments and informs about the Blessed Truth and the nature, qualities and actions of the Blessed Truth to the extent of the potential of the devoted individuals.

In the opinion of the Imām, every follower of religion inevitably undertakes these journeys; however, considering that the creational expanse and capacity of human beings differs from one another, their accomplishments from the journeys is different.

With this statement that if a person is manifestation of the name of "Raḥmān" (the Compassionate) in the first journey when he reaches to the

¹ *Explanation of Forty Narratives*, p. 626.

² *Ibid.*, p. 511.

³ Means the His Own Truthful existence.

“concrete Truth”, he witnesses the extensive and general compassion of God over all creatures (manifestation of the Name of *Rahmān*—the Compassionate). In the second journey he observes all creatures disintegrate in the Name of “*Rahmān*”. At the time of returning, such a traveler returns with compassion and compassionate existence to the physical world. Thus his period of prophetic mission is restricted. However, if a personality who is a manifestation of the name of Allah and is sum total of all the Divine Names, witnesses the manifestation of the Blessed Truth in the first journey in all its dimensions, views the compassion of God in its complete and perfect sense, and also His Vengeance and His Love and His Wrath fully. At the end of the second journey also, he possesses this universality and views all the truths of the world of existence and even himself disintegrate in the universal Name of Allah. Thus, on return, despite the Divine clothing, he returns to the physical world. It is natural that the mission of such a traveler because of its universality will be eternal and perpetual, the succession of such a messenger is also superficial and internal, and thus there is no lawful chance left for another person after him. Thus even though all the immaculate Imāms (*‘a*)—that are the true successors of the honorable prophet of Islam—are a single beam of light but are followers of the religion by the honorable prophet of Islam.

From the explanations of the Imām of the fourth journey, the following facts are obtained:

A traveler that gets admitted to the fourth journey is a person that recognizes the Blessed Truth quite well.

He himself is a manifestation and revelation of the Blessed Truth and a complete mirror image of Him.

He understands the realities of things.

He has perfect knowledge of the potential and talent of individuals.

He knows the manner of raising their level

He is aware of their original homeland and their final destination.

He considers their perfection and completion to be his duty; thus he endeavors to emulate the apparent and internal commandments. He undertakes to reform the society with the two Blessed Names of “*‘Ādil*” (the Just) and “*Hakīm*” (the Wise) in the same way that The Exalted Truth reigns with these two Names from among the Blessed Names and Qualities and brings their disputes to an end.¹

¹ *Mishbāh al-Hidāyah*, p. 41.

Origin of the theory of "Absolute Religious Jurisprudence"

It appears that the subject mentioned previously can be the origin of the theory of "Islamic administration" and "absolute religious jurisprudence". We shall propose to explain this subject matter with a question which is, what does an ascetic traveler that has discovered the truth of the Divine Names; who has witnessed the Divine beauty and splendor; that has opened the vast horizon on himself; that has found an abode beside his Object of Affection and has got drunk and intoxicated by drinking from the cup of love got to do with administration, politics and the physical world. This is because in the normal view, there is an inherent conflict between the achievements and accomplishments of these spiritual trips with administration and politics.

However, if we pay close attention to the sayings of the Imām, we will notice that not only is there no conflict for these two subjects (politics and administration) are aspects of the features of the spiritual traveler in his third journey. Such an arriving traveler goes to the people for their salvation; because he regards their guidance and perfection to be his duty to such an extent that he interprets his own happiness to lie in the prosperity of the "group". With this view, the ancient dispute between administration and spirituality is converted into an unbreakable link.

If in the opinion of some people the rulers are manifestations of statesmanship and ascetic are symbols of truth-seeking and disgust for the worldly longings, then with such an inference and assumption, that thinking is abrogated and voided. If in the history of mankind, the rulers had leaned only on the pillars of material world and had been neglectful of the aspect of the life hereafter and spirituality, and the ascetics had also been described as recluses who explored for the Truth by journeying into caves or traveling horizons wearing woolen cloaks, however, now with the shining of the spiritual persona of the religious jurisprudence, a principled philosopher and a wise politician, such a thinking loses its hue and he succeeds in being the torch-bearer of an administration based on pillars of jurisprudence and negates the thinking of separation of religion from politics or spirituality.

From what has been stated it becomes clear that in the view of such a ruler—or in other words, such a spiritual traveler—all possibilities, especially man, possess a special value and status. This is because such a traveler in the first journey witnesses the legitimate existence of all creatures and discovers that all creatures are related with their own Creator. In the midst of these, he observes man in possession of a special place and status so that only the Creator of Existence deserves to rule over such a creature.

In the statesmanship of the Imām, religious authority and rule belongs only to God that manifests itself in various arenas through his complete and perfect manifestation meaning the "perfect man". The perfect man is the appointee of God on earth and in every era, a personality appears that like God—that rules with the two Divine Names of "the Just" and "the Ruler" over His Names—rules over the world of existence and among the manifestations of the Names based on appearance with those same two Names. Considering that the essential of administration and rule is legal knowledge and command over the Divine religious instructions—so that whenever necessary he undertakes to formulate new laws—jurisprudence for such a ruler is most essential requirement. The verdicts issued by him—that have reached the stage of disintegration and their existence has been legitimized and are connotations of the narrative of the proximity of the supererogatory prayers—will like the Divine commandments be compulsory in execution.

In the thinking of the Imām, the objective of administration is enforcement of justice which is that same quality of the Exalted Truth. According to this opinion, the ruler is manifestation of the Divine Name of "the Just" so that with the establishment of an administration, he endeavors in creation of "justice" in the world.

Compassion and love are the foundations and pillars of such a rule. In interpretation of the *Sūrah Fāṭihatul-Kitāb*, the Imām reminds that one cannot rule over the hearts of the people with anything except the extension of compassion and love and that restrains them from revolt and rebellion. It is thus that the great prophets are designated as manifestations of the compassion of the Truth while the Last prophet was called by the title "*Rahmatan lil-‘Ālamīn*" or "Blessing for humanity".

Consequently, it is necessary for the ruler and custodian of the administration in the opinion of the Imām to learn from the Blessed Truth Who has introduced Himself with this quality and in the *sūrahs* of the Qur'an, He has repeatedly reminded and informed of its infinite expanse that "*My grace embraces all things...*"¹ and to initially bestow blessing and compassion on the subjects and thereafter call upon them to observe the tenets and perform the obligations.

However, if some people do not show gratitude for the love and compassion of the head of the administration and rise in dispute and hostility, then it is in that case that out of the gate of compassion for others, the gate of

¹ *Sūrah al-A'rāf*, 7: 156.

wrath opens up. The Imām reminds that the honorable Prophet of Islam (peace be upon Him) out of the immense compassion that he had lest individuals be misled and in error, would be deeply affected and in order to prevent this deviation and error from overtaking others, would open the gate to wrath. It is from this viewpoint that fighting the faithless, the hostile and the polytheists is a blessing in the garb of wrath.

We conclude our words with an admonition from the beloved Imām. In a letter to his son Ḥujjat al-Islām Sayyid Aḥmad Khomeinī—may his remembrance and memory endure—he writes:

“O my son! If you can then with thinking and promptings, make your opinion vis-à-vis all creatures—especially human beings—to become one of compassion and love for is it not that all creatures from the aspect of numbers that are countless, are embraced with the compassion of the Creator of the worlds?! Is it not that “creation” and “life” and ...are of Divine blessings and compassion for creatures and it is said thus why should that thing and that person who is favored with Divine compassion and blessings is not loved by us? If not then is it not our shortcoming and our shortsightedness and lack of foresight?”¹

¹ *Jilwih-hāye Rahmānī* (Manifestations of Divine Compassion), p. 35-36.

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Imām Khomeinī: Hero of the Four-Trip Journeys

Āyatullāh Javādī Āmolī

Every tragedy is effective to the extent of the departed if the departed is irreplaceable. About him it can be said what the Commander of the Faithful stated on the occasion of passing away of His Holiness the honorable Prophet of Islam (peace be upon Him) this sentence.¹ And because the human devotees are delegated to follow the example of the honorable Prophet of Islam (peace be upon Him) as in "*Indeed the Prophet of Allah is an outstanding exemplar*"² to the extent that they have emulated his holiness, their demise is an irreplaceable loss. If about the death of a pious believer (or pious jurisprudent) in this regard we have *Ḥadīth in Usul-e Kāfī*,³ meaning that otherwise in the same way that with the arrival of a man of literature the vacuum of the previous one is filled; that with the appearance of a jurisprudent on the scene, the loss of the previous jurisprudent is compensated, therefore the damage that cannot be repaired by anything has a spiritual meaning that is exclusive to the honorable prophet of Islam (peace

¹ *Nahj al-Balāghah*, Fayḍul Isām, Sermon 226, p. 731.

² *Sūrah al-Aḥzāb*, 33: 21.

³ *Uṣūl-e-Kāfī*, vol. 1, p. 38.

be upon Him) and has a relative meaning that is with regard to the mourners of His Holiness.

The passing away of the honorable prophet (peace be upon him) is a loss that is irreparable because with the passing away of His Holiness the verbal revelations were totally cut off.¹ Therefore, the interpretation of about the devotees of the Honorable Prophet (peace be upon Him) and emulators of the character of His Holiness "man of superb character"² is relative and not of the soul.

It is possible that with the passing away of a prominent jurisprudent a vacuum appears that takes centuries to fill and with the demise of a leader the tear that occurs in religion cannot be repaired with the passage of centuries. The sorrowful loss of the great leader of the Revolution and the founder of the Islamic Republic of Iran His Holiness Imām Khomeinī is of this kind. This is because he was a devoted emulator of the honorable prophet of Islam (peace be upon Him) and 'Abduṣ-Ṣāliḥ was the blessed essence of Allah. One can say about his demise (relatively and not spiritually).

Normally, a series of nom-de-plumes and formal titles are proposed for many of the theologians of the types that eulogize and praise which adorn the writings on the gravestones of the dead; these are never of any use because His Holiness the Imām was an exception to them. There are many individuals who until they are alive leave behind no impression and only after their demise, a group gathers around their graves that will be of no use at all.

To mention that "the Imām was such"; that "he had such a sorrow in his heart"; that "he had such an authority" and so forth is that same gravestone that is common for all because any label and title that you find, others have written more dazzling ones on the gravestones. What must be described is what the late Imām has accomplished not what he had within him because whatever he had in his heart cannot be proven and others also have made similar claims about their dead. However, considering that what the Imām of the *ummah* (nation) accomplished was unprecedented and others never had such an accomplishment, it becomes evident that he had something hidden and inherent that others lacked. Therefore, considering what he has done one must discover what he had in the secret of his life. This phrase is from the original line of the general scientific and practical lines of the description of the behavior and tradition of the late Imām and the analysis of the aspects of the supreme personality of His Holiness.

¹ *Nahj al-Balāghah*, Fayḍ al-Isām, Sermon 226, p. 731.

² *Sūrah al-Qalam*, 68: 4.

One must see what this great leader has done that the vacuum left behind by his demise will not be filled so soon and brief or long-term replacement of the promise that, "None of our decrees do we abrogate or cause to be forgotten unless We substitute something better or similar ..." ¹ is not known. It is not evident when the Praiseworthy God intends to bring someone better or similar to him.

He had a place among the researcher ascetics and at the same time he was far ahead of all of them. In their journey towards God and nearness to Him and severing links with humanity as in "journey from humanity towards the Truth" they had been stopped while he in order to improve the lives of human beings and implement the rule of the commandments of God had reached to the stage of "journeying from the Truth to humanity." They had said that, "Man of the soul (the ascetic) after attaining peace and security that he had found in the path of spirituality does not want to return to this worldly life and when his return becomes necessary, it is beneficial for all of humanity." However, he was of the descendants of the prophets whose return like those of the prophets had a creative and fruitful aspect. They return and enter the current of time in order to takeover history and create a new world of desirable perfections. The spiritual taste of this traveler to Allah has certain benefits that shall be discussed in this discussion.

Initially, one must note that in all Divine doctrines for man, there are four-sided journeys namely:

First: Is the journey from creature to the Truth during which the traveler journeys from man towards the Truth, recognizes, and is convinced of the Truth.

Second: Is a journey and excursion in the Blessed names and Characteristics of the Truth.

Third: Is the journey from God towards the creature and back to the Truth during which he moves from God towards the creature and recognizes the creature with the vision of Divinity.

Fourth: Is the journey of the creature towards the Truth in which the traveler journeys in multiplicity with the vision of unity.

Thus a Divine intellectual is always "centered on the Truth" as opposed to the materialist intellectual who is "orbited around the creature" and all the Divine doctrines are founded on these pillars.

¹ *Sūrah al-Baqarah*, 2: 106.

First topic

Some with "theory and thought" undertake the above-mentioned four-sided trips while some with "vision and heart". Thus some are "experts of theory" while some are "experts of vision". Both these groups traverse this path; the experts of theory through "understanding" and the experts of vision through "sighting". A group traverses this path with "the Intellect" and a group with "the heart".

It is not possible that a Divine intellectual not traverse these four journeys to whatever school of thought or philosophy he belongs. All Divine thinkers have discovered from multiplicity to unity; they know God; they speak on monotheism and the rest of the Divine qualities; they bring proofs; they explain revelation, treatise and prophetic mission in their philosophies and describe in detail the evolution of the soul and the subject of limbo and Day of Judgment—and these are the products of their four-trip journeys that is noticeable in all Divine doctrines with various philosophies.

The ascetics and intellectuals also traverse this path but they try either to cover the journey with vision or with both theory and vision.

Second topic

The basic difference between "thinkers" and "those of the heart" is that a thinker understands what the man of heart sees and treads the path with the feet of reasoning that is probably revolting whereas a man of heart traverses this path with the feet of the head that is firm and hardened and because the harvest of every journey is equal to its distance and the harvest of one whose path is "thinking" is evident and the harvest of one whose pathway is intuition is also evident. Thus what the ascetic harvests is more than what the "man of wisdom" supplies to the marketplace.

Third topic

In the same way that there is difference and dispute between the theoreticians and thinkers, there is also distinction and difference between men of heart and men of vision. Neither those that tread the path of thinking are peers and equals nor are those that traverse this path with intuition on the same level.

The late Imām is present both in the section of men of theory and in the section of men of heart. In the section of man of theory, he is an outstanding thinker and in the field of men of heart he is a distinguished man of vision. Its signs are that both in intellectual proofs he has written considerably about the greats and also in spiritual matters he has written profoundly and

spiritually on the achievements of men of vision. For example; on the four-trip journey as the famous ascetic Mīrzā Muḥammad-Riḍā Qumshī'ī states, he has written critical statement and described it in his own unique style. The secret of the topic is this that the stronger the vision, the greater and better its harvests.

Fourth topic

A group traverses this path in an "engineer-like" manner while the engineering of a group blended with their architecture. The difference between an engineer and an architect is that the engineer sketches on a sheet of paper and works only with pen, paper and drawing lines. However, he knows what he is doing and what plan he is drawing but his job is solely drawing the sketch on a piece of paper whereas the architect apart from drawing the plan with the pen also implements what he has sketched on "the scene of the building". Of course such an engineer is far more stronger than a person that only draws on a piece of paper because the knowledge of one of them is at the theoretical level while the other implements what he has understood and part from the fact that he analyses the aspects of the plan thoroughly, he also sees the perfection and imperfection on the outside.

His holiness Imām Khomeinī was not only an engineer of Islam; rather he also was the architect of Islam. He not only understood that what religion meant, rather he strove to remove religion from the pages of the book and implement it on the scene of society. The Imām of the *ummah* was an architect who on the geometry of Islamism constructed a great building and completed it and built all its walls and ceilings like an invincible structure.

Fifth topic

Some have based their policy on the words of 'Abdul-Muṭṭalib (that great man of Divinity). However, the late Imām apart from having respect for those words and thinking learnt a saying from the grandchild of 'Abdul-Muṭṭalib meaning the Blessed presence of the honorable prophet of Islam and made that his role model.

It needs to be explained that when Abrahah entered Mecca in order to destroy the Ka'bah, a group fled away. 'Abdul-Muṭṭalib interviewed this demolition squad and when they told him that, "As the elder of the tribe, what request and proposal do you have?" In reply 'Abdul-Muṭṭalib said, "Return my camels to me." They said, "We thought you wanted to speak to us on the subject of the destruction of the Ka'bah, but we see that you only want to talk about your camels!" At this juncture 'Abdul-Muṭṭalib replied, "I

am the owner of the camels and am speaking to you about my own concern; the Ka'bah also has its owner."¹

These words of 'Abdul-Muṭṭalib was the truth in those days; however, after the appearance of the honorable prophet (peace be upon Him), must we think like 'Abdul-Muṭṭalib or we must reflect like Ḥaḍrat 'Alī Bin Abūṭālib ('a)? After the glorious Qur'an was revealed and the Praiseworthy God identified the trustees of the Ka'bah, can person still say that, "I am the owner of the camels, the House of Ka'bah also has its owner and is none of my business!" Hasn't the Owner of House entrusted the keys of the custodianship, protection and security of the Ka'bah to the pious Muslims? "No man can be its custodians except the pious..."² With the revelation of this blessed verse, a religious intellectual is not allowed to say that "I am the owner of the camels and must strive for my own wealth and the Owner of the House, shall protect the House; rather his duty is to say that, "The Owner of the House has entrusted us to guard the Ka'bah."

These two views were not only put forward previously; rather today also they exist. If an incident were to occur for Islam, others would say that, "The religion has a proprietor!"³ They would repeat what 'Abdul-Muṭṭalib had said. However, the late Imām stated, "The owner of the religion has entrusted the custodianship of the religion to the pious religious scholars and we have a duty to say that God demands of us to protect and safeguard religion." The distinctive feature of the Imām was that he correctly understood this subject and not only did he "understand" it, rather, he "achieved" it and after completion of the four-trip journey became a "custodian of religion" with judgment and vision.

If a person has not undertaken this journey, he only opines about theology and says that religion has a custodian and the "Savior Imām of the Time" must arrive and safeguard religion whereas a person who has traversed the four-fold journey with heart, soul and head, understands, sees and discovers that the custodian of religion and its protector and guardian in the era of Absence are the descendants of the prophets and saints meaning the righteous religious scholars. His Holiness the Imām traversed this path

¹ *Bihār al-Anwār*, vol. 15, p. 131, 136, history of prophets, chapter 1, vol. 70 and 71, *Sīreh-ey Ibn-e Hishām*, vol. 1, p. 65.

² *Sūrah al-Anfāl*, 8: 34.

³ One of the religious scholars – God bless him – would say thus that, "I do not have more feelings for Islam than the Savior Twelfth Imām. Well he too is seeing this; so let him come why I should be bothered." This logic is of those that want to shirk their responsibility. Islam does not accept them. (*Ṣaḥīfeh-ye Imām*, vol. 1, p. 475.

and found himself in the position of custodian and religion—and this is the outcome of undertaking the four-fold journey.

Likewise, he understood this subject very well, he analyzed it correctly, and he believed it and had faith in that the leadership and guidance of the people is a coin that has two sides. One side is the “custodianship of Allah” and its other side is “sneezing of the ewe” and “the bone of the swine in the hands of a leper.” Management of the people has more than two faces to it. If the face is Divine, man shall be the custodian of Allah.¹ If the position is of carnal soul then it shall be the sneezing of the ewe and the bone of the swine in the hands of a leper.

This illuminating statement is devoid of hyperbole and exaggeration because it is in the spirit of the honorable prophet of Islam (peace be upon Him)² that states, “*He never speaks out of his own desire.*”³ The blessed presence of the Commander of the Faithful (‘a) states that, “If the issue was not of obtaining right and popular presence, the Praiseworthy God would not have taken a covenant from the men of religion not to allow a group to engage in gluttony and a group to suffer from malnutrition, you would see that I would throw the taming of the camel of caliphate over their humps and given water of the end of caliphate to the first of its bowl because you have noticed that your world is for me more inferior than the sneezing of an ewe.”⁴ Caliphate without administration of justice to the weak, the deprived, the hungry and the barefooted is likened to the sneezing of the ewe.

Likewise in the brief sayings of His Holiness in the book of guidance of *Nahj al-Balāghah*⁵ if a person becomes happy with the fate of the people and playing mentor and larger audience, pupil or followers, he has fallen into the trap of sneezing of the ewe and the bones of the swine in the hands of leper.

The Imām of the *ummah* understood this very well and rightly believed in it. Thus, you have not seen in all these situations (from the beginning of the movement until after his passing away) the least effect in him that (God forbid) he loses himself and exploits this exalted status; you will not notice in his speech or actions such a thing at all.

¹ *Nahj al-Balāghah* of Fayḍul Islām, Sermon 3, (Shaqshaqiya) p. 46.

² *Sūrah Āl-e ‘Imrān*, 3: 61 (the verse about *Mubāhilah*) (our relatives and your relatives ...).

³ *Sūrah an-Najm*, 53: 3.

⁴ *Nahj al-Balāghah* of Fayḍul Islām, Sermon 3 (*Shaqshaqiyyah*) p. 52.

⁵ *Nahj al-Balāghah* of Fayḍul Islām, Wisdom 228, p. 1192.

Sixth topic

By the same yardstick that philosophy and spirituality are "greater jurisprudence", religious jurisprudent in greater jurisprudence is also more powerful and deeper than religious jurisprudent in lesser jurisprudence.

The ancestors had summarized movement in the foundation of expressions and would say that the changes that occur in the world of nature are expressional changes. This expressional journey was converted by the potent hands of the late Ṣadr al-Muta'allihīn to a journey of essence and excursion. With the great efforts of the supreme ascetics, the foundation of this journey of essence continued from the earth to heaven and a transformation started in matters of the essence and covered the entire universe meaning that the movement is not only from inside the essence; rather, the essence is undergoing transformation inside the universe.

The late Ṣadr al-Muta'allihīn performed two tasks namely:

He transferred the expressional journey to a movement of essence.

With the explanation of the rotations of the four-trip journey that consist of journey from creature to the Truth; journey to the qualities of the truth; journey from the Truth to the creature with a rightful vision and journey to the domain of the creature (from creature to creature with a righteous face) he not only guided the Divine travelers; rather, he himself also traversed this route. A group also from the point of view of vision reached to the place where "became universal by sitting in a corner." Although they had Global vision but they are regarded in the ranks of reclusive men of wisdom and deposed ascetics.

The initiative of Imām Khomeinī in the greater jihad (philosophy and spirituality) is that he has not only transformed the gem of the essence and at the four-dimension level and four-trip journey traversed tradition; rather, it became Global and appeared and manifested everywhere and placed everything under its cover and command. Thus, his Holiness would at times condemn the west and at times call upon the atheist east to the religion of pure monotheism.

The one whose letter created fear in the Kremlin is the Imām. The one whose fury and condemnation of the White House transformed it into a Black House is the Imām. The one that repeatedly spoke about the "Supplication of the lunar month of Sha'bān" and "*Kamāl al-Inqīā'*" is the Imām. The one that at the peak of ascension of supplication does not forget the deprived is the Imām. Like Ṣadr al-Muta'allihīn and the rest of the ascetics, he did not become Global by sitting in a corner. He is Global when he says that, "If you send me from one airport to another and I have no place

on the ground, I shall implement the same words of the Hero of the Martyrs His Holiness Imām Ḥusayn Bin ‘Alī Bin Abūjālib (‘a).¹

It is necessary to remind that what is important in this section does not mean not being grateful to the lofty status of the pious predecessors because His Holiness the Imām had the benefit of being trained by the scientific and practical blessings of the religious scholars of bygone days. However, His Holiness performed a task, which others only spoke about but did not succeed in putting in action.

Seventh topic

If a person wants to attain such a supreme position and travel the four-trip journey, he must have a profound judgment; place “doctrine” in the service of “tradition” and both of them in the service of “the truth” and in his longitudinal route not differentiate between these three affairs and not separate them from one another at any stage.

A group of thinkers who are followers of tradition and have nothing to do with doctrine and commandments of religion and the religious manifestations. However, the Imām of the *ummah* who was both a follower of doctrine and tradition, has spoken some heartening words in this regard that, “Those that thought or are thinking that they can reach the destination without doctrine have no proof or reason because the Nature of the Blessed Allah that is the guide considers the only path to be in practicing doctrine. Those who think that by practicing doctrine they cannot reach tradition, they have neither understood the doctrine of religion correctly and have not practiced them while those who coordinated with journey, behavior, doctrine and tradition but did not reach to “the truth” is because they did not cover the route of tradition properly.

He has spoken these words in “*Ta’līqī bar Fuṣūṣ*” below the blessed verse² “*And if they had acted according to the Torah and the Bible and that which was revealed to them from their Creator, they would surely have received sustenance from the heaven and the earth ...*” which is about the followers of the scriptures³

The apparent meaning of the above verse is that if the followers of the scriptures act upon their Torah and their Bible, and the followers of the heavenly religions act upon what has been revealed to them, both the

¹ The words were spoken in reply to Muḥammad Bin Ḥanafīyyah; Maqatal ‘Awālim, p. 53, Muqatal Khārazmī, vol. 1, p. 188

² *Sūrah al-Mā’idah*, 5: 66.

³ “*Fas Ayyūbī*” p. 201.

heavenly sustenance such as rain and sunshine at the right moment and so forth would have accrued to them as well as earthy sustenance in the form of fertility of their land.

The elders of knowledge used this verse in such a manner that if followers of any religious doctrine in the period of the correctness and vigor of that doctrine acted upon its teachings, then God favors them with both the tradition as well as the benefit of "the truth". "Tradition has been interpreted as "*Ilm ar-Rajul*" meaning that a science that by going through and following tradition is bestowed on man while "the truth" has been interpreted as "*lakalwa min fawqihim*". This interpretation is rooted in the following:

Statement of Imām Ṣādiq below the verse "*Thus Man must look at his food*"¹ which, His Holiness said that the interpretation of food is "knowledge" meaning that man must see from which person he is learning the knowledge.² Thus the food is "science" and science is that same spiritual sustenance whose true providers and tutors are the Immaculate Imāms of the Household of the Prophet ('a). Thus, it has been narrated from His Holiness Imām Kāẓim ('a) that Ḥaḍrat 'Alī ('a) was referred to as "Amīr al-Mu'minīn" or "Commander of the Faithful" because he gave food to man.³ If "Commander" on the surface means one who gives the command to human beings but below the surface according to the seventh Imām it means that he is one who gives food to the intellectuals.

It is the statement of the Qur'an that the Prophets (peace be upon them) in general and Prophet Shu'ayb in particular, regarded "prophetic mission" to be sustenance. "*Allah has provided me from His Presence pure and good sustenance.*"⁴ While the saints regard "jurisprudence" and the religious scholars regard "knowledge" as sustenance. Thus, sustenance was expanded and is not limited to natural sustenance such as bread and fruits.

From the whole of the verses of the *Sūrah al-Mā'idah* and the two above-mentioned matters one deduces that sciences are of two types: some of them are obtained by man from the hardships of schooling and hard work and effort while some of the sciences are revealed to man from the heavens.

Thus the verse of the *Sūrah al-Mā'idah* will have a more precise meaning such that if a person acts upon religion correctly, he will benefit both from celestial sciences that are inspired in him⁵ and also through

¹ *Sūrah 'Abas*, 80: 23.

² *Biḥār al-Anwār*, vol. 2, p. 96.

³ *Biḥār al-Anwār*, vol. 37, p. 393, Chapter 7.

⁴ *Sūrah al-Hūd*, 11: 88.

⁵ *Biḥār al-Anwār*, vol. 1, p. 225.

achievement that is called the knowledge of man such that he shall gain the right knowledge through spiritual journey and pilgrimage.

Imām Khomeinī below this blessed verse states that, "From this verse one can well understand that desire for knowledge and inner self is not possible except through the manifest and its safeguard. It is not such that a person can observe the apparent religious pronouncements and say that he is undertaken the spiritual journey and has reached the inner self.

In explanation of this verse, he has stated both the coordination of "religious doctrine" and "tradition" and also condemned the common Šūfis that without religious doctrine talk of tradition. He also stated to the fanatics and the pseudo-religionists who say that religious doctrine does not get man to anywhere that: "You have not acted properly otherwise you would have achieved what the others achieved because reaching the inner self has only one way which is acting on religious doctrine. The late Šadūq has written in the noble book "*Ma'ānī al-Akḥbār*"¹ that a person went to the blessed presence of His Holiness Imām Sādiq ('a) and said, "Why is the blessed presence of the honorable prophet (peace be upon Him) named 'Abu'l-Qāsim'? His holiness stated: "Because the beloved prophet had a son by the name of Qāsim and thus he was nicknamed 'Abu'l-Qāsim." He said, "This much is clear but we want to know more precisely." Then His Holiness in reply mentioned a subject whose detailed description has three preliminaries. He stated: "Is it not that Ḥaḍrat 'Alī bin Abīṭālib is the one who divides up heaven and hell and the fire is under his command such that he commands the fire that, "He is my enemy, take him in; he is my friend, leave him alone" and tells heaven that, "He is my friend, accept him." Thus Ḥaḍrat 'Alī is the "Qāsim" or divider. (First preliminary)

Is it not that Ḥaḍrat 'Alī Bin Abūṭālib ('a) is the understudy of His Holiness the Honorable Prophet of Islam (peace be upon Him)? (Second preliminary)

Is it not that tutor is in position of father and student is in position of offspring? (Third preliminary). When these principles and preliminaries are summarized, the nom-de-plume of His holiness the honorable prophet of Islam (peace be upon Him) will be "Abu'l-Qāsim."

¹ Chapter on *Ma'ānī Asmā' an-Nabī* (peace be upon Him), vol. 2.

The supreme theologian Shaykh Muḥammad-Taqī Āmolī¹ when he quoted this narrative from the sixth Imām for the first time, he stated: "This man was impatient; his capacity was this much; if he had asked for more explanation and would have asked His Holiness to give another explanation, His Holiness would have stated the other interpretation. From this radiant narrative, it would become obvious that all of these have inner and outer positions. However, reaching the inner soul is not possible except through the external path as explained previously.

If a person is able to be like Naẓīr Bin Ḥārith and say, "It is like I am seeing the Throne of God and paradise very clearly"². He was staying in the home. There are groups of people that stay in the home of. Ḥārith Bin Mālīk says: "I can clearly see the Throne of the Compassionate and paradise and its dwellers and hell and its dwellers.

Ḥārith of bin Mālīk has attained this lofty position with knowledge of religion and through the external path?

His holiness the Imām describes this lofty teaching in the interpretation of the *Sūrah "Fātiḥatul-Kitāb"* and in his other books on spirituality and he believes in them and has faith in them. Thus, he was able to transfer from that side of "sneezing of the ewe" to this side³ when it is said that the straight path is thinner than the strand of hair and sharper than the cutting edge of the sword⁴ is because man is always caught between the two sides of the same coin so that if he leans to that side, he shall become the bones of a swine in the hands of a leper while if he traverses to this side he will become the "Custodian of the Truth".

Although not all people smell the stench of sin, however, the Praiseworthy God has given this sense of smell to some persons so that they smell the stench of sin. All things have a particular smell. It is not that only Prophet Joseph had an odor as when Prophet Jacob commented that, "I do indeed feel the scent of Joseph, if you do not consider me to be out of my mind;"⁵ rather all things in this universe have an odor. "Sin" too has an odor

¹ He was a foremost theologian of his time. May God bless the late Qāḍī Ṭabāṭabā'ī. He trained outstanding students. He trained theologians of exceptional caliber. If one the Day of Resurrection we are able to become famous religious authorities, we have made a great achievement and shall have the right of intercession. If a person is a learned scholar in the world and dies a scholar, he shall be resurrected as a scholar.

² *Uṣūl-e-Kāfī*, vol.1, vol. 1, p. 289.

³ *Nahj al-Balāghah* of Fayḍul-Islām, sermon 3, (*Shaqshaqiyyah*) p. 46.

⁴ *Bihār al-Anwār*, vol. 8, p. 65, narrative 2.

⁵ *Sūrah Yūsuf*, 12: 94.

such that it is mentioned in a narratives¹ It means that seek forgiveness so that the smell of sin does not disgrace you. Are all of these permitted or because our nose is blocked we consider these to be permissible? He stated: "Seek forgiveness for sin has a very bad smell; it will disgrace you." These are facts; they are not permitted. If there existed a reliable rational or written reason, we would have considered these to be permissible in word or permissible in evidence but if the reliable rational or written reason did not exist, rather, it was to the contrary, we burden them on the truth.

The late Kulaynī in his noble book "*Kāfī*" (sermon of *Kāfī*) writes that a person questioned the blessed presence of Imām Sajjād ('a) that the angels are observing the deeds of human beings and write them down; but how do they know of the "intentions" in order to note them down? His Holiness replied, "Is the smell of fragrance of garden and stench of sewage the same?"² When you pass by a place if a fragrance reaches your nostrils then you know that there is a garden or orchard here; whereas if a bad smell reaches your nostrils you know that there is a sewage dump here. The odor of garden and sewage is not the same. The angels come to know from the inner self of a human being whether he has a garden or sewage dump inside him; whether he has an orchard or a sewage tank. Now can one say that all of these are permitted? Or, on the contrary, both that odor is a reality and also to smell it is possible in a way that some people smell this odor.

The blessed presence of His Holiness Ḥaḍrat 'Alī ('a) following the 'Aqīl incident stated that a person came and brought sweets and was asked, "Is it donation or religious tax of "*zakāt*" or charity? If the religious matters such as donation and "*zakāt*" or charity pertain to it, it is by itself lawful, however, we are not allowed to consume them; but if it has another name to it and you have thought of other things (such as bribes) then it is evident that you are an idiot."³

Do you know the meaning of "bribe"? "Bribe" is like a serpent (a huge poisonous snake) eating something then vomits it and after vomiting, it takes it out in the form of a paste. Is any sane person ready to eat it? Bribing is not only giving money to a person.

The late Sayyid Muḥammad-Kāzīm Ṭabāṭabā'ī had mentioned this subject that if a person reaches to a position and those persons that are greedy praise and flatter him and call him by superfluous titles that they were not

¹ *Bihār al-Anwār*, vol. 6, p. 22, Narrative 18, p. 278, Narrative 7.

² *Irshād al-Qulūb* of Daylamī, section 5.

³ *Nahj al-Balāghah*, sermon 215, p. 713.

honoring him with before, then does bribe also include spiritual matters or not? Then he states:

"If somebody believes that I who have now reached to this position deserve these accolades, praises and tributes; meaning that he has taken delivery of these respects and admirations, he is a briber because a person who accords these unnecessary respects for a material task will be a 'briber'."

It is on this basis, that it is said, "The straight path is narrower than the strand of hair and sharper than the cutting edge of the sword." These subjects are both for comprehension and for listening. At times a person hears a voice; at times he smells an odor. If he is an average person, he sees it in his dream; if he is a bit more enlightened, most of the issues become clear to him while he is awake.

The Imām of the *ummah* reached to this lofty base. Thus when a person visits his tomb, he can say with a certainty and with all his existence and with affection and without hesitation that, He is an offspring of the Imāms and descendant of the Prophets; he has been tested. If about the rest of the offspring of the Imāms we have heard, about the tradition and character of this offspring of the Imām, we have witnessed with our own eyes that, "You struggled hard in the way of Allah until the approach of death"

Eighth topic

The late Imām has a feature that neither the men of religion nor the traditionalists have and nor the realists possess; because the men of religion would say that "religion" is minus "politics" while the realists would say that "the truth" is minus "politics." However, the Imām of the *ummah* said what the late theologian Mudarris had said that, "Our religion and piety is exactly the same as our politics" and even further than Mudarris, he had stated what we had not heard from Mudarris that "our tradition" is also the same as our "politics." He even ventured further and journeyed beyond the words of the realists that our "truth" is exactly the same as our "politics". Of course, religion has one style; tradition has another style and reality also has its own specific style. When the late Imām manages the state as "leader", he coordinates religion with politics and when he issues the decree for "purification of the soul" he has coordinated tradition with politics. Thus, in all his speeches recorded on the occasions of the Feast of *Fitr* and Feast of Sacrifice, (that are the most outstanding and most important days of the year) his first words were that same "guidance of tradition" and thereafter came the subject of "politics". Initially, the explanation of the meaning of "Banquet of

Allah" or the "Sha'bāniyyah Supplications" were mentioned and next the subject of "politics". Of course, purification was ahead of "politics" and the "*Ṣaḥīfeh-ye Imām*" makes this matter quite clear and when "in particular" or "specifics" would come in his presence, which was thought to be of the followers of "the truth", he would coordinate "the truth" with "politics".

Ninth topic

The late Imām was an outstanding student of the Immaculate Imāms ('a) and of course, their account is not coordinated with any person such that in the enlightening statements of His Holiness the Commander of the Faithful ('a) in the "*Nahj al-Balāghah*" No person can be compared with the infallible Imāms.¹ The Savior Imām of the Time ('a) and the Immaculate Imām cannot measure any person with the blessed Imāms, whether they are buried in the earth like the Imāms of the Baqī' Cemetery ('a) or under the golden dome such as Imām Riḍā ('a). For them this aspect is of no difference because the heavens and the earth are tied to them.² And no one allows oneself to compare or place himself on the same scale with the Immaculate Imāms ('a).

However, man permits himself to say that His Holiness Imām Khomeinī was closer than others to the Immaculate Imāms ('a) and is a more outstanding student of theirs. He has inherited from them what others have not³; he has journeyed their path in a manner that others have not traversed because each one of them that arrived either said that, "It is religious doctrine but minus politics" or said that, "It is tradition but without politics" or said whereas he overturned all these talks, trampled them and said: "I am the owner of camel and Ka'abah" has its own master "Religion with politics

¹ 'Adīlah Supplication

² 'Adīlah Supplication.

³ The righteous theologians that are the heirs to the prophets and saints. Each of them inherits according to their relationship with the exalted status of the prophets and prophetic missions. Inheritance is because of "relationship" and not on the basis of "attainment". Science of achievement is dependent on the amount of work put in by the achiever. However, inherited knowledge is independent of achievement and work; rather it goes back to the link and relation. Inherited knowledge is indebted to the link of the heir and the one that bequeaths whereas "acquired knowledge" depends on the amount of work and efforts. One whose connection with the prophets and saints is greater derives a bigger inheritance and the one whose connection is lesser derives lesser inheritance. With his behavior and tradition, His Holiness Imām Khomeinī showed that his unbreakable link with the prophets and saints is far stronger than others. Thus his share of inheritance that this spiritual scholar derived was more than others. Certainly, his absence is more unbearable because the death of every person is the essence of his living.

tradition with politics and truth with politics go together.¹ He also stated that, "the House of Saud do not deserve to be the custodians of the Holy Mosques; the custodianship of the Holy Mosques must be the responsibility of self-abstinent individuals."² Or he stated that, "If we overlook the subject of Quds; if we overlook Saddam; if we forgive all those that have wronged us, we cannot overlook the issue of Hijāz, (massacre of *Hajj* pilgrims implemented on the orders of America by the Saudi royal family) because they considered themselves to be the "trustees" of the Ka'bah and the custodian of the Mosque.

He was not only the leader of Iran; he was the leader of the Muslims of the world; he was the trustee of Islam. There was a big expanse between this lofty ideal with the ideals of others and in the same way that nobody can be compared with the Immaculate Imāms ('a), likewise, none of the ordinary theologians can be compared with the Imām of the *ummah* for he was something else.

The late Šāhib Jawāhir states that, "In the order of existence the Sacred Essence of Allah is 'the Creator' and the Immaculate Imāms are the 'ministers' of the Divine machinery while the other individuals are in the position of subjects." Whereas when we compare the subjects with one another we see that some of them have reached to the position where he cannot be compared with any other subject—and this feature existed in the late Imām.

Now see what the Immaculate Imām ('a) has done and what the Imām of the *ummah* has done and whether you know of the path of the Immaculate Imāms ('a) in other than Imām Khomeinī? If you know than also inform us!

The spirituality of the Imām was not only theoretical; he is not the only commentator of the books of Ibn-e 'Arabī; he did not write compositions on "*Fuṣūṣ*" and "*Miṣbāḥ*"; now see what he has done and said!

¹ "By God Islam is entirely politics; Islam has been introduced badly. Politics is sourced in Islam." (*Šahīfa-ye Imām*, new edition, vol. 1, p. 99) "The political commandments of Islam are greater in number than commandments of worship. The books that Islam has on politics are greater in number than books on worship." (*Ibid.*, p. 302).

² "...the present custodians of the Ka'bah do not deserve to be hosts to the soldiers and guests of God and they are not able to do anything except to secure the interests of America and Israel and to gift away the interest of their own country to them." (*Šahīfa-ye Imām*), old edition, vol. 2, p. 135). "The household of Saud do not deserve to run the affairs of the Ka'bah and the *Hajj* and the religious scholars and Muslims and intellectuals must find a solution." (*Ibid.*, p. 136).

In many supplications it is mentioned that, "The Sacred Essence of Allah is not hidden and man cloaks himself with sin."¹ because these words are mentioned in the supplication of Abū Ḥamzah Thumālī it has the color of spirituality whereas these same words are present in the sayings of the seventh Imām ('a) in which he has coordinated spirituality with politics and has aligned truth with politics as in this phrase meaning that, "O God! In the journey towards Thee, it is necessary to know the path and I know for sure that the path of the traveler to Allah is only through having trust in you."² This journey is not a journey that a person can traverse by reading books and by reflecting and taking a mentor; rather, the path of the journey only requires theoretical resolution and practical determination. He goes on to say that, "O God! I also implore Thee with all my existence; my heart has supplicated with Thee with a steely and unshakeable determination."³ His Holiness Imām Kāzīm ('a) has uttered this sentence in the form of spirituality blended with politics because he uttered it at a time when he was leaving for imprisonment in Baghdad. Once an ascetic places the Qur'an on his head in the Night of Reckoning (*Laylatul-Qadr*) and says, "O God! I call upon Thee;" while once a pious man supplicates under the shade of a mosque and utters, "O God! I call upon Thee" this is a tradition minus politics. However, once for example His Holiness Imām Mūsā bin Ja'far ('a) while on the way to prison states, "O God! I am aware that the pathway is nothing else except Thy Love." This is "spirituality" with "politics," these are words uttered by an Immaculate Imām ('a). Among the students of the Immaculate Imāms ('a), which other student do you know of other than Imām Khomeinī, who has synchronized this "politics" with "wisdom and understanding;" who was exiled with these words; who went to prison with these benedictions and face insults because of these invocations and acclamations? This is the same path of the seventh Imām ('a) which, his honorable progeny has traversed.

If you are seeing that human beings shed tears and mourn him on his passing away and a number of them fall unconscious, it is because he strengthened his philosophical dimension with spirituality and synchronized spirituality with politics. He followed the same path that his forefathers had treaded; he brought back the same gifts, which his ancestor Mūsā Bin Ja'far ('a) had brought. Now if you know of a second person, then introduce him so that we speak in similar tone about him.

¹ Abū Ḥamzah Thumālī Supplication.

² *Bihār al-Anwār*, vol. 85, p. 257, *Ḥadīth* No. 2.

³ *Bihār al-Anwār*, vol. 91, Beirut Edition, p. 310.

Tenth topic

A more precise and important point is that in the religious and philosophy books the hierarchy been maintained. In other words with discussions on causes and effects, the initial, intermediate and final intellectual field are written and compiled. Thus whatever a man of medicine or religion writes, speaks or thinks—while maintaining hierarchy - revolves around Divine Names with cause and effect. However, “spirituality” shows two paths to the pilgrim; one common path that is the same path of means; the path of lesser, great, greater and supreme Divine Names while the other path is the straight path that each person has with the Glorious God and about which there is no mention in philosophy. In spirituality they say that in the same way that man is able to seek assistance with recourse to reason and means which are manifestations of the Truth and pass through the stages one after another, in addition, they whisper in the ears of man that every person has a straight path with God and God has a “shortcut” path with all human beings that no one has a hand in this path. Although to synchronize this subject is no easy task, however, it is possible and thus the ascetic at the same time as having high regard for the Blessed Divine Names also continues to safeguard that same shortcut path and finds this path through supplication and acclamations of the glorious Qur’an.

The Glorious God has uttered two types of expressions to us. He has stated that we should go through the path of means and He will favor us with the shortcut path such that no one comes to know about it. However, He also states that we should be aware that we have a narrow and straight path to him whose key lies in the hands of the man of heart. He must knock at the door so that the Truth (the Exalted and Glorious) opens it. Peak to him unless it is by revelation or from behind a veil or He sends angels to reveal to him what He Wills by His Permission.¹ This means that there is no person with whom God speaks except in three ways:

Through the path of revelation

Through the path of veil, in the manner that Prophet Moses (s) heard.

By means of a courier of revelation

Thus God speaks through these means. Even where he speaks with revelation, even though others are not intermediaries, but the revelation itself is a veil. However, it is not necessary for man to reach to God through

¹ *Sūrah ash-Shawrā'*, 26: 51.

means; rather, it is enough for him to say "God" and He hears. This path is present only in spirituality and not in philosophy and whatever spirituality has is sourced and founded on the supplications of the Qur'an and the Household. The cry of "O the Creator! O, the Creator!" and the murmuring of "Creator! Creator!" has a shortcut path whose keys are in the hands of the "heart". When the person who has opened the door to supplications and allows himself to utter "O God!", the house Owner extends His Favor to him through the general door. It is like someone who is holding the telephone receiver in his hand and speaking in it while his problem is solved through normal channels and sometimes he receives the reply through this same channel of his questioning and not through the general channel.

The late Imām traversed this path quite well and thus in the most difficult and most severe of the incidents prior to the Revolution and in the course of the Revolution and after it, he sustained the "mysterious relationship" and he did not despair because of being the normal roads blocked. This is because this invisible path cannot be blocked. Thus if the news would reach that 72 individuals of the most outstanding devotees of the Islamic Revolution were martyred in a bomb explosion at the headquarters of the Islamic Republic of Party on the twenty-seventh of June 1981, he would put up with it. Or, if they would give the news that alien forces have attacked from air, sea and land, he would be calm. If all the residential and non-residential areas was being bombarded by chemical and non-chemical bombs, he would continue to be composed. What is that power which gives peace to the heart and soul? Is it other than that same invisible path! It was this composure that led the Revolution to this Islam.

Eleventh topic

The late Imām has undertaken a historical journey that the historians can analyze about him and his identity and comment on them that, "He lived for nineteen years in Khomein and after that he gradually entered the theological seminaries; he studied literature, jurisprudence and principles just like others until he reached the age of twenty-seven and" Others have also gone through these stages but in the 90-year lifetime of the Imām of the *ummah*, two decades must be separated from one another which, the others did not experience and these two decades are exclusive to him:

The First decade is the decade of his acquaintance with the world of the "Unseen" and "spirituality."

The Second decade is the decade of his acquaintance with the world of "the Seen" and "leadership."

The first decade is from the latter part of the age of twenty-seven until the beginning of the age of thirty-eight meaning the years when his holiness the Imām authored the profound books on spirituality. At the age of twenty-seven, he wrote the splendid book "*Miṣbāḥ al-Hidayah ilal-Khilāfah wal-Wilāyah*" and next compiled the commentaries on "*Fuṣūṣ*", commentaries on *Miṣbāḥ al-Uns* and then the "*Sir aṣ-Ṣalāh*".

These are not books which any person who has studied for ten or twenty years at the Theological seminary can understand. These are not like treatises, interpretations, inferences and theories. This decade of between twenty-seven years and thirty-eight years is the decade of the unseen and the mystical territory of the personality of the late Imām.

The second decade that is the decade of his seen and development of his seen aspect is from the beginning of the year 1979 until the end of the beginning of the year 1989 that in this decade transformed the world.

The period of imprisonment and exile were signs of his "innocence" not strength. Many individuals were sent to prison but were they able to lead the country and guide the war after being set free or organize the Revolution? Many were innocent, but did they have the power to rule like Ḥaḍrat 'Alī ('a) if they were seated on the throne of power? This subject was not proven in respect of others; it is possible that a "Mudarris" would be able but it was not proven; it was possible that others could do it but it did not materialize. The one who gained all the achievements and four-trip journeys from knowledge to practice and from the ear to the bosom was the Imām of the nation. These two prominent and outstanding decades distinguishes the life of His Holiness Imām Khomeinī from others. The rest of his years that he spent in Qum meaning the forty intermediary years, although it was characterized by purification of the soul and self-abstinence, it was spent in teaching. However, others also went through such phases and the difference that he had in these aspects with others is quite clear. Although he had profundity of thought in "Fundamentals of religion" or research in "jurisprudence"—and in these respects was distinguished from others, yet it was not to the extent of it being world conquering or world encompassing.

Therefore, the late Imām must be identified with these two decades: the first decade was his decade of the "Unseen" while the other decade was his decade of "the Seen." Paradise is due for the person who rallied between the unseen and the seen on one side, between spirituality and politics on the other and between philosophy and politics on the third side. He not only believed in the trusteeship of the jurisprudent; rather, because he was a man of wisdom, he believed in the "trusteeship of the man of wisdom"; and

because he was an ascetic, he believed in “trusteeship of the ascetic”. He brought a “trusteeship” in which jurisprudence is blended with wisdom and wisdom is blended with spirituality¹

¹ The union of the trusteeship and jurisprudence in the outstanding personality of Imām Khomeinī, *Call to Monotheism*, (letter of Imām Khomeinī to Gorbachev and its details), p. 23.

Practical Method of Shī'ite Ascetics from the Viewpoint of Imām Khomeinī

Dr. Sayyid Muṣṭafā Muḥaqqiq-Dāmād¹

[Although Imām Khomeinī is regarded as the reviver of the theory of religious jurisprudence, however, from his writings and speeches one concludes that His Holiness the Imām believed in the theory of "absolute religious jurisprudence".]

The theory of the perfect man has entered the realm of Islamic spirituality from the time of Muḥyiddīn 'Arabī and it did not exist even a little before him. This theory was perfected in the works of those who arrived on the scene before Ibn-e 'Arabī including in the work of Shaykh Maḥmūd Shabestarī entitled "In the Flower Garden of Mystery". What is of importance today under this heading in the literature of Europe is actually taken from Islam.

One of the most important persons who has explained the works and writings of Muḥyiddīn 'Arabī was Ṣadrudīn Qunuwī who attempted to create harmony between the philosophic-spiritual principles of Muḥyiddīn and the doctrine of the Sunnis. However, it must be said that because of the

¹ Holder of the rank of religious authority from the Qum Theological seminary and doctorate of law from university in Belgium (1995); Professor of theology and law at Martyr Beheshtī University in Tehran, Faculty of Theology of University of Tehran and department of Philosophy at the Martyr Muḥahharī Seminary; he has also written tens of volumes of books

topical difference, he was not very successful in this attempt. Shī'ite commentators of the works of Ibn-e 'Arabī including Sayyid Ḥaydar Āmolī, Ṣadr al-Muta'allihīn and their pupils believe that philosophical principles of the spirituality of Ibn-e 'Arabī can only be harmonized with the teachings of the Shī'ite doctrine while Imām Khomeinī also emphasis this point in the explanation of *Fuṣūṣ al-Hikam* and has leveled many criticisms on Qunuwī. According to this viewpoint, the perfect man in the phases of his spiritual journeys, is confronted with four stages or four journeys. It appears that Ṣadr al-Muta'allihīn has named his valuable writing "Four Journeys" based on this theory and in the introduction of the book has pointed to the reason for this naming. Philosophers and ascetics after Mullā Ṣadrā who can be called the commentators of his works or the "Ṣadrā'ī philosophers" have written many commentaries and explanations on this book. One can include the names of Mullā 'Alī Nūrī, Āqā 'Alī Mudarris Zonūzī and the most important among them, Āqā Muḥammad-Riḍā Qumshī'ī who was himself a great ascetic. The professor martyr Muṭahharī has quoted from his teacher Imām Khomeinī that he had said that, "Qumshī'ī has written a detailed explanation on the introduction of Ṣadr al-Muta'allihīn's book in which one can quite well understand the relationship between spirituality and administration (in the legislative sense) and also between guidance and leadership.

With two intermediaries, His Holiness the Imām regards himself to be the understudy of late Qumshī'ī because the Imām was a pupil of the late Shāhābādī and he too was the understudy of the late Ashkūrī (one of the distinguished students of Qumshī'ī). His holiness the Imām remembers him as "our Shaykh of Shaykhs". In summary, the opinion of Ibn-e 'Arabī is that the journeying ascetic has four phases or four journeys ahead of him as follows:

- ☐ Journey from the creature to the Truth
- ☐ Journey with the Truth and in the Truth
- ☐ Journey from the Truth to the creature with the Truth
- ☐ Journey from the creature into the creature and with the Truth

From among these four journeys, the fourth journey is in our opinion of special importance because the objective of the first three journeys is reaching to this phase. The statements that Āqā Muḥammad-Riḍā has made in explanation of these journeys (phases) is as below:

1. Result of the first journey meaning the journey from the creature to the Truth is that the pilgrim and the ascetic are intrinsically destroyed in the Exalted Truth and when the pilgrim has destructed himself in God, the first

journey ends. His existence is transformed into a truthful one so that he loses himself and steps into the dominion of destructibility and if he benefits from Divine favor, he comes out of self-destruction and steps into the dominion of awareness.

2. After the conclusion of the first journey, the pilgrim begins the second journey so that begins the journey from the Truth to the Truth. This journey is "with the Truth" because his existence is a truthful existence and he has become of the Divine saints. In this phase, he passes from the essence to the perfections one after the other until he reaches the place where he observes all the perfections and recognizes all the Divine Names—except the effective Names—and becomes a complete jurisprudent meaning that his nature, qualities and actions are the same nature, qualities and actions of the Truth. Thus, the circle of his jurisprudence is completed; his destructibility ceases and he begins on the third journey.

3. The third journey is journey from the Truth to the creature. In this phase, the ascetic undertakes to move at various circumstances and he passes through the heavenly and celestial world and witnesses this world in all its manifestations and forms. He also derives the benefit of prophetic mission such that he states certain aspects of the essence, qualities and actions of the Exalted Truth but does not become a prophet; rather, he receives the commandments and religious canons from the prophet and messenger of God and follows him.

4. Here the fourth journey starts which is the journey from the creature, into the creature and with the Truth. This phase has certain characteristics which results in their emphasis and importance in our discussion; and as we shall observe, the characteristic feature of this phase is the perfect relationship of the spiritual traveler with the creature at the same time that he is not unaware of the Truth. The beginning and end of his route is the creature. However, in the company of the Truth, the spiritual traveler in this phase witnesses the creature and the workings and tools of creation and discovers the good and bad of human beings in the world and the life hereafter and the manner of their return towards God. He becomes aware of those things that result in their prosperity or misery and also of those things that either speed up or retard the process of their evolution. This means that in fact he becomes a prophet who has spiritual and physical mission and informs of the means of good and bad as well as happiness and suffering. At the same time, in all these conditions, he is accompanied by the Truth because his existence is a true existence and his attention to the creature does not distract him from his attention to the Truth.

Yes, this spiritual principle according to the ascetics is accompanied with call to governance and this is a necessity and is one of the components that shall not be separated from the other phases. Imām Khomeinī states:

"The ascetic traveler to Allah after the end of the journey and passage to Allah and from Allah, has the duty to guide the worshippers of God on the path to perfection and to undertake the development of the lands."¹

The account of such a spiritual traveler is the story of a traveler who when he reaches the destination and ascends to the lofty peak of spirituality, does not only think of his own salvation and liberation, rather, out of kindness and attachment for the people, he thinks of rescuing them too. Therefore, with a profound knowledge and awareness, he returns from his journey back to the creature in order to assist and accompany them to the world of light and illumination.

Till the time man is under the influence of his own carnal soul, all his words are hollow and meaningless. However, when he remembers God, understands God and discovers that God is close to him and is with him, he returns accompanied by God towards the creature. "Accompanied by God" is in the spiritual and Divine sense of the term implying that a human being who is not unaware of God even for a moment, goes in the midst of the creatures of God in order to rescue them and to guide the people on the path of reaching to God.

If we visualize that the ascetic man goes from the creature towards God and he is stopped at that phase, then we have not understood man. Likewise, if we say that man must rush to the assistance of human beings without considering God—as the materialist doctrines of the contemporary world believe—then in such a circumstance man will not be able to perform any task for the salvation of humanity or serve human society; rather, he shall even betray humanity, meaning that his efforts are not directed at reform; rather it is corruption itself.

*"And when it is said to them: 'Stop making mischief on earth', They say, 'Verily, we are after peace and improving relations among the people.'"*²

The only persons that were able to rescue humanity are those who have saved themselves first...from what? In reply it must be said that the meaning of saving the self is not liberation from nature or from other human beings; rather, it is liberation from the claws of "the self" and the carnal soul—that exhorts one to commit wrong. Until man is not liberated from "the self" and

¹ *Rituals of Salāt*, Imām Khomeinī, printed at Publication and Restoration Center, pp. 348-349.

² *Sūrah al-Baqarah*, 2: 11.

his limited nature, he can never be liberated from the chains and shackles of nature and other human beings.

In the viewpoint of Divine ascetics, if we summarize service to the creatures in only fulfilling the material needs of human beings and for example, in feeding and clothing them; and no loftier value are of consideration, then in this case the lives of we human beings will have no value and worth. Here only service has been rendered to an animal and not to a human being and is as if the appetite of an animal has been satiated and his needs have been met even though by itself feeding an animal is also a desirable action; but it is the lowest and most ordinary form of service.

The complete and Divine human being are those who with the assistance of God departs towards the creature has reached to certain level of peace and calm that no fear and apprehension can overcome him.

In the will of Imām Khomeinī it has been mentioned that, "With a heart at peace and a feeling of confidence and a joyous spirit...I am journeying to the eternal abode."

These words point to that position of assurance and spiritual calm that is of the positions of ascetics. A brief description of this position and this condition is as follows:

In the viewpoint of the Muslim ascetics, anxiety and stress of human beings is in reality the pain and suffering of separation from the Truth and his zeal and enthusiasm for the essence of the Truth; his movement towards Him and his proximity to Him. Until the time when a human being does not reach to the proximity of the Essence of the Truth, this anxiety of his also does not come to an end. Thus, he is always restless and even if he keeps himself busy with something, this is only temporary and does not eliminate his stress and anxiety. The joy and sorrow of human being is to reach God and he is calmed only by His remembrance.

*"Be aware that it is only the remembrance of Allah that makes the hearts to find tranquility."*¹

The position of spiritual calm is a condition that a human being accomplishes on the way to reaching God. Islamic spirituality believes that a human being is one who suffers the pain of being away from God and reaching to Him. Thus, if he has such a thinking, he will also suffer the pain of salvation of humanity. In the glorious Qur'an it is mentioned that,

*"O messenger! You may kill yourself with the grief that why these people do not believe in the Holy Qur'an"*¹

¹ *Sūrah ar-Ra'd*, 13: 28.

This blessed verse shows that the honorable prophet of Islam (peace be upon Him) was to such an extent worried about the guidance of human beings and their salvation from difficulties and their attainment of happiness both in the world and the life hereafter, that he wanted to sacrifice his life in this cause. In yet another verse we recite that:

*"There has come unto you a messenger from among yourselves; your suffering aggrieves him; he is full of concern for you and he is kind and compassionate to the believers"*²

This implies that he is a prophet for whom your suffering is painful and feels your suffering very well. Thus, the perfect man always has with him the idea of reaching to God, the salvation of humanity and giving importance to the happiness of human beings.

Therefore, the position of sincere assurance is that same position of reaching to the Truth and is simultaneous with attainment by man of his true object of love. Muḥyiddīn 'Arabī states that, "No human being becomes attached to any one except to his Creator; however, his Creator is camouflaged under the guise of material names and traditions (meaning earthy lovers)."

According to the viewpoint of Muḥyiddīn, the enamored Majnūn thinks that he has fallen in love with the beloved Leylī whereas he is unaware of the truth and depth of his own self. In fact, he is in love with the Absolute Beauty and Perfection.

According to Muḥyiddīn, the prophets did not arrive to teach man to love God and to worship Him; rather, they wanted to remind him that a human being is in love with the Absolute Perfection and he accomplishes tranquility only by reaching to Him. The pain of human beings is the pain of becoming godly; and if the veil of neglect is removed from over their eyes, they attain tranquility.

In the aforesaid verse in which we read that, "Be aware that it is only with the remembrance of Allah that the hearts find tranquility," the phrase "remembrance of Allah" implies that the heart of man is constantly in a state of anxiety and worry and becomes tranquil only with one thing which is to be aware that it is the remembrance and attachment to God. The heart has been named so because it is always in a state of change and transformation and affectation from one state to another state. Therefore, the tranquility of the heart is obtained with worldly incentives. If a person holds such a belief then he is under the wrong impression.

¹ *Sūrah al-Kahf*, 18: 6.

² *Sūrah at-Tawbah*, 9: 128.

*"And he (the materialist person) thinks that his wealth will cause him to become immortal. Never is it so."*¹

His Holiness Imām Khomeinī in the book entitled "Description of narratives of intellect and Ignorance writes: One must become aware that love for the Absolute Perfect from which branches out love for absolute knowledge, absolute power, absolute life, absolute willpower and so forth, of the qualities of Beauty and Magnificence are present in all human beings. No clan is superior to another clan in this respect although they have differences in degrees and levels. However, because of the reliance on nature and multiplicity and increase and decrease of reliance on multiplicity and attachment to the world and its multiple dimensions, people have become diverse and varied in recognizing the Absolute Perfect.

That which has influenced the differences of environments, habits, religions, beliefs and so forth of the chain of humanity, has influenced the recognition of the Absolute Nature and its phases and has created enormous multiple differences yet not in its principle.

For example; the great philosopher who loves the practices of philosophy and spends all his life in its multiple practices, subjects and branches, is not different in the principle of love for the Perfect from the Sultān or king who strives to expand his domain and suffers hardships in this path and loves the influence of his power and kingdom or the trader that loves to accumulate wealth and riches; however, each of them recognizes the perfection according to his own purpose.

He further states that:

"So it has become evident that absolute love is not limited to monarchy; rather, the love of absolute monarchy is inherently present in man and he hates and is wary of limitations—and he does not know it himself."

It is quite evident that absolute monarchy of the type of worldly and rather after worldly monarchies is not limited and rather absolute monarchy. Man seeks Divine kingdom and Divine knowledge and power. He is buyer of his own creator and if one splits the heart of every particle, he sees in its midst the radiance of the beauty of the Truth.

Thus, the sum of mischief—that in this world is committed by this miserable man—is a result of his nature; rather the latent nature. This nature itself because of contaminations and influences of coverings has become evil after having been good.

¹ *Sūrah al-Humazah*, 104: 3.

If these coverings of darkness rather, light is not removed from the noble face of nature, and the Nature of Allah in the same way that it is fermented with the hand of Divine power, stays pure in its own spirituality, then love of Absolute Perfect becomes manifest in him without covering and error and shall destroy the material love and the idols of the housing of the heart and will trample upon the self and selfishness and whatever is present. He shall attain such a beloved that voluntarily or involuntarily, all hearts are drawn to Him and all qualities are—knowingly or unknowingly—indebted to Him. Whatever is sent forth from the owner of such a quality is in the cause of the truth and reality; and all roads connect to the Absolute Good and the beauty of the Absolute Beauty. This quality itself is the source and origin of good and happiness and the doer of good is rather good himself. Praise is due to the Exalted Allah.¹

The perfect man after reaching the level of tranquility and assurance begins to undertake the guidance of the creatures of God and the development of the lands because he sees himself as the addressee of the call of the Creator-Nurturer.

*"O you soul who are sure of Allah's Favor and are sure (of your own obedience to Allah's Commands); Return to your Creator & Nurturer well pleased yourself and well-pleasing to Allah; Be included among my devoted worshippers; And enter my paradise."*²

For the guidance of humanity, the Exalted God chooses such a person who has the following qualities:

*"... Is then the One who guides to the truth more worthy to be followed or he who himself does not go aright unless he is guided?"*³

Such a person shall be accepted both by the common people as well as the people would be attracted towards him and follow him willingly. Therefore, whatever he wants, the people also want the same.

The inner and spiritual aspect of Islam lost color from the very first days following the passing away of the Prophet of Allah. The caliphate administration concentrated its efforts at geographical expansion of the Islamic lands and only endeavored for safeguarding the external appearance of Islam. In recent centuries too, the Ottoman rule continued with the same method and the Islamic lands expanded. However, the training and development aspect of humanity of human beings—that the honorable prophet had mentioned as the objective of his mission—was not realized in

¹ Imām Khomeinī, *Description of the Narrative of Logic and Ignorance*, pp. 80-82.

² *Sūrah al-Fajr*, 89: 27-30.

³ *Sūrah Yūnus*, 10: 35.

practice. The prophet had said that, "I have been chosen to complete perfection of the ethics of behavior and desirable traits." However, in the course of history we have witnessed that Islamic societies are not been embellished with Islamic behavior whereas they would observe the mandatory acts and safeguard the outer appearance of religion. So where did things go wrong?

It appears that the secret to this dispute lies in this point that the administration of affairs of Islamic society must be placed in the hands of upright and pious leaders and managers who have reached to the level of perfection and the administrators of society should also be removed from soul of carnality and obey the Divine commandments. Such individuals do not regard that the administration of society to be only in "ruling over the people".

Such a process can be fully realized for administration of a government through implementation of the views of the Shī'ite sect and it appears that Imām Khomeinī was the reviver of this way of thinking. His holiness the Imām, did not consider the religious jurispudent to be only a 'jurispudent' who is aware of the laws of Islam; rather, he must be an individual who in addition to having knowledge and awareness of the canons of religion, has also traversed the path of lofty ethical journey and possesses the two qualities of justice and piety. This is the interpretation of the noble narrative that states:

"The ordinary people must emulate any of the jurisprudents who is self-abstaining, who safeguards the bounds of religion, which opposes the carnal soul and obeys the Divine commandments."

In the above narrative, the condition of "jurisprudence" is just one of the necessary conditions for being a source of emulation while the other four conditions such as self-abstinence, safeguarding the bounds of religion, opposition with the carnal soul and carnal desires and obedience of the Divine commands are of greater importance. The necessity for presence of these conditions in the Imām and for training of the people is an undeniable fact. Conversely, the absence of purification and cleansing of the soul in the leader—even if he occupies a supreme position of jurisprudence—not only eliminates the educative influence of the leader, rather, it has undeniable negative consequences.

In the same book His Holiness the Imām states:

"It is said that the theologians are the most qualified individuals for serving the people is because the result of theology and knowledge of the self is humility and this characteristic must be present among theologians."

A theologian in whom the quality of humility does not exist and expects the people to bow down before him and respect him is not a theologian. This pride is one of the satanic contaminations. If happiness and bliss could be realized despite this trait, then Satan too could have been blissful! A science that loses its substance is a coarse covering and curtain from which deliverance is more difficult than any task. When it is said that "the prerequisite of wisdom is humility" perhaps it implies that if the heart is not humble, the seed of wisdom does not germinate in it in the same way that vegetation does not grow on hard and unfavorable ground.

Another meaning that is deduced from this phrase is that if the theologians are not humble, they cannot plant the seeds of wisdom and thought in the hearts of people and grow. Thus, they must soften the hard hearts by means of humility and thereafter plant the seeds in them so that a harvest is obtained. Both of these interpretations are correct; meaning that self-reformation and reformation of others is the objective.

Therefore, those persons who are placed in positions of guidance and enlightenment of the people and show the path of happiness to the people, must invite the people using this very quality. They must place the mode of behavior and methods of the prophets and devotees at the top of their priorities and to remember that how those great individuals despite the superior position and place that they occupied, behaved genially with the creatures of God and with their genial conduct and behavior would soften and humble the hearts.

If the heart of the theologian and the guide does not have radiance, sincerity, love and humility, they cannot take on the responsibility of guidance and leadership of the people and they will not be able to plant the seed of wisdom and knowledge in the hearts.

In the noble book of *Kāfī*, Imām Ṣādiq is quoted to have stated that, "partake knowledge and by means of knowledge adorn yourselves with the jewel of forbearance and dignity. Be modest and humble in relation to the person whom you are teaching; and observe humility in relation to the person from whom you are learning. Do not be conceited scholars, for pride causes wrong to replace right."

Yes, because of condemnable behavior and undesirable qualities, right too is trampled upon. If a man of learning is proud and selfish, he will no longer be a man of learning and this is the greatest betrayal of knowledge and wisdom to cause the people to turn away from the truth and reality. If the theologian is not adorned with that which is necessitated by learning—

meaning humility and desirable behavior—then religion and knowledge becomes worthless in the eyes of the people. Their convictions are weakened and the hearts of the people shall turn away even from the true men of religion. This is one of the biggest blows dealt to the body of religion and truth by those theologians who do not perform their duty properly; and there are few processes which have been able to have such a destructive effect.

Man of Unity and Leader of the Majority
(Imām Khomeinī, Thinker of the Era of Transition to Monotheist Society)

Dr. Muḥaffar Nāmdār Ṭāleshānī

*"Religion and governance belong to each other
 Such that you might say they are in the same camp
 Neither without a religion does a sovereignty perpetuate
 Nor without a sovereign does a religion perpetuate"*

(Poet Ferdowsī)

The Islamic Revolution: transformation of the definitions and preconceived notions of knowledge and history

This article is neither a repetition of the historical and materialist theories of the political philosophy of the west regarding the explanation of the reasons and causes and whys of the Islamic Revolution nor a generalization of the theories of modern revolutions on the basis and philosophy of this Revolution. It is neither a depiction nor analytical presentation of a great social revolution, which both friends and enemies have confessed as being the greatest social upheaval and transformation of the twentieth century.

Any kind of effort similar to what has been already said, although it is possible that it depicts insignificant manifestations of the true and historical nature of the Islamic Revolution, but one must accept that it is incapable of presenting a true description of all the things, which are concealed in the essence of the phenomenon of the Islamic Revolution.

This article, with due respect to all the historical experiences in the area of the theories of revolution and with confession of this point that it believes that the interpretation of the phenomenon of the Islamic Revolution based on the above-mentioned frameworks and theories is an unpardonable sin in the biology and post-mortem of this great phenomenon of the twentieth century, and with regard to the nature and essence of the Islamic Revolution and at the top of it, by leaning on the basis and sources of the fundamental and principle beliefs and thoughts of this Revolution, it attempts to discuss and analyze the unidentified dimensions and unnoticed aspects of the Islamic Revolution.

None of the critics, opponents and theoreticians and followers of the Islamic Revolution have as yet given a documented and historical reply to this important question that why religion and religious bodies in the Constitutional Revolution when the society of Iran was a traditional society were not able to wrest political power and by leaning on religious opinions, inclinations and values, lay the foundation for a stable political system based on religious teachings in Iran. This is while in the case of the Islamic Revolution, despite the society being a modern society based on ideals of change and progress, yet it was able to wrest political power and establish a political system that was very new and was based on religious teachings!

This question casts doubt at least for the most part on the quasi-philosophical, quasi-intellectual and quasi-historical beliefs governing the foundations of the political understanding of the West that is based on the inapplicability of religion in modern society and the applicability of religion and religious bodies in traditional societies. It proves that social and political application of religion is significantly higher in a non-traditional society that believes in historical progress than in a traditional society.

Understanding of this historical question and giving a logical answer to it is possible only when it is undertaken outside the scope of developed political, social and intellectual frameworks in the area of political theories and ideas of the West and we undertake to understand the biology and undertake an intellectual, philosophical and historical post-mortem of the Islamic Revolution. This great task is possible when we initially strive to avoid making any sort of theoretical and historical preconceptions. In other

words, because description and explanation of the phenomenon within the framework of meaningful interpretation and explanation is transferable to others, thus any sort of historical and hypothetical preconception of the meanings can cause hesitation, instability and confusion in the reader or the listener in revealing the truth and essence of that phenomenon.

When in the field of political sciences and social upheavals phenomenon such as revolution, reforms, social changes, political transformations, civil society, innovation and progress, historical advancement, political participation and development and tens of other definitions are spoken about, the mind initially will pursue the interpretations and definitions are well-known and common that it has in its preconceived education and history. We must accept that these preconceptions under the circumstances that we are living in are generally influenced by teachings and inculcations of the western culture and rarely is one permitted to present interpretations of other teachings and cultures freely.

The absolute domination of these teachings and educations has not brought positive results for growth, development and transformation of human educations until today. These preconceived historical and educational notions despite beautiful slogans such as pro-education, pro-relation and cancelable when they observe their own frameworks, hypothesis and theories vis-à-vis the fresher changes, all of those apparently pro-science and cancelable are converted into the most insignificant theories and resist in the face of every kind of change.

At present the new phenomenon of the Islamic Revolution is placed opposite such a resistance. Teachings and inculcations related to the changes of the political thinking of the west, in all fairness do not enjoy scientific and logical status in the philosophical and historical explanation of the Islamic Revolution. There is no harm if we accept that revolutions not only create fundamental changes in the political, cultural, social and economic structure of societies, rather they also bring about changes in the area of traditional and restrictive meanings and definitions of political philosophy. There is no logical and historical reason for resorting to explaining and defining the Islamic Revolution in the light of traditional definitions of the political philosophy of the west.

The present article claims to view the Islamic Revolution outside these educational and historical presumptions because it is convinced that the phenomenon of the Islamic Revolution can only be interpreted by leaning on its own works, prerequisites, logical basis, primary sources and principles.

For preparing the groundwork for such interpretation, we have no alternative but to discuss and analyze a significant portion of the key definitions related to the philosophical and historical explanation of the Islamic Revolution.

A part of these definitions is concealed within the title of this article. In other words, the main title of this article has not been selected because of the study of its beauty; rather it is based on the intellectual and philosophical sources and origins of the Islamic Revolution. I have selected the main title of this article as "Man of unity and leader of the majority" and its historical and philosophical explanation as "Imām Khomeinī the thinker of the era of transition to monotheist society". I believe that the distinctive essence of the Islamic Revolution in relation to the rest of the revolutions in the world must be explored in the four key definitions namely, "man of unity", "leader of the majority", "thinker of the era of transition" and "monotheist society".

Every kind of other transformation in the area of definitions such as negation and abrogation of historical uniformity of perspective; renewal of monotheist thought; democratization of monotheist thinking; interpretation of the essence of the science of politics from word of power to word of service; disenchantment from meaning of modernity and progress; disenchantment from meaning of historical progress; disenchantment from contradiction of right and duty; looking beyond the existing situation; looking beyond time and location; disenchantment from the historical contradiction of government and the nation; disenchantment from modernity and tens of other changes in the thoughts and ideas of Imām Khomeinī and the theory of the Islamic Revolution can be comprehended within the scope of these four definitions.

Although there is room for precise evaluation and explanation of the scientific, philosophical and historical aspects in relation to the thoughts and ideas of Imām Khomeinī and the theory of the Islamic Revolution with all the previously mentioned changes, however, the aim of this article is not as such. Perhaps at another opportunity the notes related to this section may become worthy of presentation. Nevertheless, one can claim that the basic assumptions and questions of this article are founded on several fundamental definitions.

The foremost assumptions and questions are these that because Imām Khomeinī is a man of God and a religious thinker, one must not doubt that the monotheist journey and behavior is at the top of his thoughts, ideas and individual and social actions. A traditional physician who invites one to monotheism is a physician that is viewing the world of multiplicity in the light of unity. What this man teaches is the philosophy of unity and the

manner of extermination of multiplicity in unity. Foremost, how can such a man be able to lay the foundation of a great social revolution in the world of multiplicity?

Secondly, how can this man connect the reins of the world of multiplicity to the sea of unity? Finally, how is this extermination of multiplicity in unity settled in the theory of Islamic Revolution model?

The other assumption and question is that revolution means fundamental change and upheaval in all structures of society. A society in which a revolution occurs is a society which brings about the conditions for transition from one era to another. Social engineering and designing the new society in such conditions is not possible without thinking and reflection. Those who are responsible for the engineering and architecture of revolutionary societies are intellectuals of the period of transition. In transition from one period of decadence to an era of resurgence, the intellectuals of the era of transition are not only rejecters of the old and decadent systems; rather, they are also the harbingers of the new system and society. As an intellectual of the era of transition, Imām Khomeinī rejects the old system of the despotic and monarchical society and the thoughts and ideals that govern such a society in all its new and old moulds and becomes the harbinger of the new society and system. What were the principles, sources and basis of new society and system that the people accepted from the former system and caused them to overlook them despite all the dangers that it contained for them?

This article attempts to discuss within the available means of the writer, some of these questions and their assumptions. The type of answers given do not imply negation of the physical, mental, social, political and tens of other social reasons for the occurrence and dawn of a revolution in a society. The seeds of the revolution will bear harvest in such a society that has the ability to listen to the messages of change and transformation and is ready for the dangers. However, contrary to the existing theories governing over political philosophy and political sociology of the west, the revolution is not the result of a single factor. Unless and until the effect of several factors to whatever extent complement with engineering and architecture of the new society that are put forward by the leaders of the revolution, the phenomenon of a revolution will not take place. The determinant role is played by that plan whose programs rejects the existing situation and describes the new situation. Unless the people do not have faith in these two plans, no revolution will occur.

Journey from multiplicity to unity and from unity to multiplicity

The world of creation is manifestation of the Divine qualities in the opinion of the pilgrim of the path of Allah. The multiplicity which is seen in this world is reflection of the light of God in the form of the Divine names and qualities; in other words, when the light of God is reflected on the mirror of the Divine names and qualities, the rays of this light is the multiplication of the world of creation.

Therefore, a person that is a devotee of the path of Allah and is an ascetic of Allah, views the world of existence with all its apparent and hidden multiplicities and pretensions heading towards unity and integration in monotheism. He endeavors to control nature for the truth and to guide everybody towards unity and monotheism. According to this viewpoint, all the sciences of the world of existence with all their apparently contradictory and contrasting definitions, are a sheet of the universe—and that too a sheet that is thinner than all sheets.¹

In the thinking of the devotee,

“The unity of every name whose horizon is closer to the horizon of virtue of the Blessed is more complete and its invisible aspect more profound and firm and the aspects of multiplicity and manifestation in that name will be more flawed.”²

Multiplicity in the world of creation does not mean contrast or contradiction or acceptance of the phenomenon of existence; because multiplicity is manifestation of Divine qualities and the Divine qualities are not flawed in relation to each other so that one of them would be in contrast or contradiction or opposed to the other or for one to dominate the other. All Divine qualities are universal.

When we say that the position of the Exalted Name is the closest of the positions of the names to the sacred world and He is the foremost manifestation of the manifestations of the sacred virtue, we imply that it is inclusive of all the names and qualities.

Lest we not assume that the meaning of this word is that the other Divine names do not include the truth of the names and are flawed and incomplete in the essence of their nature for such an assumption is of those persons that disbelieve in the names of Allah and follow the path of sacrilege in the religion of God. It is precisely because of this faithlessness and disbelief that

¹ *Ṣaḥīfeh-ye Imām*, vol. 8, p. 433.

² *Miṣbāḥ al-Hidāyah*, p. 136.

they have been denied of the light of His Munificence; rather, true faith in this speech is that we believe that each one of the Divine Names comprise all the names and include all the truths. How else could it not be so when their essence is united with the Blessed Essence and all of them are united with one another?¹

The duty of the prophets, the Imāms and the Divine saints is to guide the system of multiplicity of existence with all its contradictions towards unity which is that same monotheism. While interpreting one of the narratives of the Imāms, Imām Khomeinī writes, "Is this arena of connection of the position of multiplicity with unity and assimilation of the drops in the sea or is it something else which does not reach to the mind and spirituality of mankind?"²

According to the interpretations of the Divine rulers, in order to connect to unity and monotheism and to transit from multiplicity and determinants, the devotee has to undertake four journeys. When these journeys are ended, the pilgrimage of the devotee is complete and is connection and assimilation of the drops in the sea.

There is no doubt that at the beginning, this journey is an individual trip and not a collective or social one. However, the important and fundamental question here is that is the end of this journey bring about only individual accomplishments or does its benefits also reach to the society? One must seek the boiling point of the Islamic Revolution at the end of this journey.

The first journey has been interpreted as the journey from the creature towards the truth; meaning the concentration of the will of the devotee from the multiplicity of the world of creation to the greatness of God. In this stage that is the beginning of the journey, the devotee strives to remove the veils of darkness and light which has created a chasm between him and the Creator. The main veil of this stage are considered to be of three types namely, 1- Veils of the carnal desires; 2- Luminous veils of the mind; 3- luminous veils of the soul and after man advances from these three positions of carnality, mind and soul, he witnesses the beauty of the Truth and becomes perishable of his own.³

The second journey that starts after the first one has ended has been interpreted as "the journey from the Truth to the Truth". In this stage, the willpower of the devotee is focused on the nature, qualities and names of God and on the Divine beauty and splendor; and by seeking the truth of the

¹ *Ibid.*, p. 35.

² *Şahîfeh-ye Imām*, vol. 21, p. 394.

³ *Misbāh al-Hidāyah*, p. 205.

names, he is after discovering the untold mysteries of the world of creation. In this stage, the devotee does not pay attention to the multiplicities of the world of creation and his being has become righteous. Thus his journeying from the position of the essence towards the perfections begins until he reaches the position of knowledge of all the names except those names that the Almighty God has reserved exclusively for Himself and as soon as he reaches to this stage, he gets hold of "complete jurisprudence" and the second journey comes to an end.¹

The third journey that begins after the second journey has been interpreted as "journey from the Truth towards the creature". In this journey, after initially turning away from the world of multiplicity again focuses his willpower to the world of multiplicity. In this stage he views the world of multiplicity in a different way and interprets all of them as being manifestations of the Divine acts. In this interval, he continually journeys through the circumstances of the acts of God and journeys into the world of dominion, the celestial and the earthy and gains pleasure and a share of prophetic mission but he does not attain a physical status and the third journey ends here while the fourth journey begins.²

The fourth journey has been interpreted as "the journey from the creatures towards the creatures by means of the truth". In this stage, not only is the willpower of the devotee focused and concentrated on the world of multiplicity and its determinants, rather he observes their positions, effects and prerequisites and aware of their benefits and harms. He becomes aware of the manner of their return towards Allah and that which can pull them towards God. Thus he informs others of all that he knows about and all that prevent the completion of the journey towards Allah and it is at this instance that he accomplishes physical missionary status.³ In this stage the devotee attains the position of guidance, direction and leadership of human beings.

Outwardly, the four journeys show that when the devotee completes the third stage of his journey, he must return towards the creatures and with the help of the Truth undertake to reform the affairs of the creatures otherwise the stages of his journeying and interaction does not reach to its completion and conclusion.

If all the stages of journeying and interaction of the ascetic in the course of the four journeys are individually-oriented journeys and communications, then one must not doubt that the final stage of completion and perfection of

¹ *Ibid.*, p. 206.

² *Ibid.*, p. 207.

³ *Ibid.*

the journey of the devotee has a collective and social conclusion. His return towards the creatures at this stage is unlike his view of the world of multiplicity in the previous stage. This return is based on new realizations and attainments. At this stage, his interpretation of the universe and man and of society and government is a new interpretation and is not based on habits, rituals, generalized assumptions and traditional heritages. This return to the creatures with those new assumptions must result in fundamental changes in the political and social systems and social behavior of the society. If it does not become so, then what is the achievement of this long and arduous journey?

Dissolution of the existing former system, great upheavals in thought, beliefs, convictions, judgments, inclinations, political, social, cultural and economic dealings and most important, desire of the people to accept these changes are those same objectives that are hidden in the essence and nature of the revolution. In the Islamic sense, a revolution is not a revolution if it is not an accomplishment of this Divine journey; rather it is a quasi-revolution.

Divine prophets and messengers of treatises, began these changes and transformations in the social systems in the course of history with this same spiritual journey. The story of the appointment and appearance of prophets are the most realistic interpretations of the fundamental changes in human societies. We do not know of any great prophet to have achieved such a great feat without going through such preliminaries. When the great prophets would begin their journeys from the masses to within the masses in the course of history they were at loggerheads with the existing worn-out system. The attainments of the great prophets have always coincided with new thinking, new society, new man, new world, new mind, new social organization, new political setup and beginning of a fresh era of the new history of the world and man. The revolutions that the great prophets and their true followers would bring about were a natural and historical outcome of their journeys from the world of multiplicity to the world of unity. Therefore, in its religious sense, a revolution is a consequence of the class system and not the product of social dealings or any other theory that is put forward. A revolution is a natural and historical journey of the system of creation from multiplicity towards unity with the assistance of Divine human beings and this is the Divine tradition of history.

Although from the theoretical aspect the prophets are men of unity and were commissioned to summon to unity, but from the practical aspect, they are also leaders of multiplicity because the last stage of their journey is

excursion into multiplicity and revolution is a natural and historical outcome of this guidance and leadership.

Imām Khomeinī: return to world of multiplicity and the Islamic Revolution

Any sort of motivation to leadership and guidance of man towards the Truth is a prophetic-like task. If human beings who sit in place of the prophets and Imāms and have a motivation for prophetic mission do not undertake prophet-like journey, it is impossible that they succeed in causing a revolution in the world and in man. If for a brief period of time they manage to change the system of the world of existence and call this change a revolution, but because it has no semblance to the prophetic task, they shall not leave behind any legacy of themselves except causing disorder in the world of existence and a return to the age of ignorance. A reactionary return to the past like of the modern revolutions of the contemporary history such as the Russian Revolution, in China etc...are the best examples although it is possible that this reactionary return occurs late but it will not be false.

The Islamic Revolution is a natural and historical outcome of the final stage of the journey of Imām Khomeinī on his return to the world of multiplicity. Two revolutionary waves exist in the movement of Imām Khomeinī. The first wave that resulted in the Revolution and transformation in the individual personality of Imām Khomeinī belongs to the three stages of his spiritual journey towards the truth. Throughout the spiritual life of the Imām, from his youth until leadership, is one great social revolution and the memoirs left behind which pertain to this period are the biggest documents testifying to this claim. The second wave that resulted in the social revolution in Iran was a natural and historical consequence of the first wave. This social revolution, even though it fructified in Iran, but undoubtedly the range of its effect created an upheaval throughout the international order.

The first wave of the movement of Imām Khomeinī although initially it was focused on individual transformations, but its perfection in society and return to multiplicity and its natural and historical outcome was the Islamic Revolution. The second wave of his movement even though it was social and focused on multiplicity-induced changes, however, it ultimately led to unity and the monotheist society is its natural and historical outcome.

From this angle, the interpretation of the Islamic Revolution is neither repeated story of the theories of social revolutions on the subject of political prudence of the West; and nor is it an unhistorical theorizing of the compressed accumulation of inclinations, wants and needs of the people of

Iran in a dictatorial society. Rather, it is a natural and historical change towards Islam of a philosophic movement and history.

This interpretation is not utopian and intellectual; rather it is a true description of the philosophy of the mission of the prophets. The historical account of all the Divine prophets - right from their individual spiritual journeys to the social spiritual journeys - are true and visible testimonies of history. Who can deny the millions of followers of the monotheist religions? The tale of the appearance of the prophets has coincided right from the beginning with the great revolutions and massive political, social and even economic upheavals. Even a large part of the human doctrines and rich social codes are indebted to these changes.

The fountainhead of what until today continues to bring about fundamental changes in the intellectual, philosophic and historical areas of human society was the call of the Divine prophets.

Interpretation of the Islamic Revolution from the angle of this philosophical and historical journey opens yet another window to correct understanding of the essence of the Islamic Revolution and the position of the Islamic Republic order; an interpretation that is beyond all superficial analyses and is not focused on the non-monotheist model. Among the theories of world revolutions, this interpretation does not explore for models and patterns for explanation of the Islamic Revolution because it is of the opinion that the natural and historical journeys of the Islamic Revolution basically has no relationship with these theories. In the same manner that the quasi-revolutions of the world basically have no relationship with the ideal of monotheism.

In this philosophical and historical journey, Imām Khomeinī and the theory of the Islamic Revolution are not a historical section from the past; rather, it is a continuous social movement and is connected to the past. On the one hand it has roots in the depths of history while on the other hand, a determination focused on the future is concealed within it. The analytical model of the Islamic Revolution cannot be explained precisely with any of the transforming revolutions of the new era because quasi-revolutions related to the Soviet Union, China and their likes from the theoretical, intellectual aspects were wholly after rejection of the basis of all their history, and principally, they reacted vis-à-vis their very history. However, the Islamic revolution is a worthy and genuine perpetuation and glorification of the legacy of Islamic culture and civilization.

Never has the Islamic Revolution confronted history in a complete manner. This revolution rejected that part of the past which had no

relationship with the natural and historical journey of Iran or was not compatible with the foundations of historical reasoning such as the monarchical system or the theory of objective monarchy that basically had no intellectual and logical dimensions.

Therefore, the nature and essence of the Islamic Revolution is focused on this historical attention and natural evolution which does not sever its connection with past on the pretext of historical progress. Why do some historians and intellectuals permit themselves to go after the Islamic Revolution with their liberal, socialist and or Marxist interpretations? Are not only outward resemblance or historical proximities enough for generalization of a social theory with other theories?

The Islamic Revolution; modern thinking and rebirth of Iranian intellect

A group are of the opinion that the Revolution, essentially and intrinsically belongs to modern thinking and basically, no such thing as a revolution comes out of it¹. However, there is no logical or historical reason to prove that the phenomenon of the Revolution belongs intrinsically to modern thinking. This claim does not hold true even at the level of an historical narrative. Supposing that this claim is accepted at the level of a historical narrative also, still no knowledge can be gained for the followers of this theory because the logical worth of most of the historical narratives which are not based on logic are at the level of generalizations and generalizations have no logical position in intellectual reasoning.

We say that basically when we accept that a revolution must be undertaken and a new society established is in the spirit of modern thinking which distinguishes us from classical philosophy and the revolution as mentioned in this context does not exist in religious thinking.² This claim is simply the result of arrogant and narrow-minded mental approach with the history and civilization of man. One gets a monopolistic, despotic and worse than all, an arrogant whiff from such an assumption.

At least those who have the minimal knowledge of the historical evolution of the civilization of humanity are aware that a revolution is an outcome of the amalgamation of religion with the worthy legacy of monotheist religions. Earlier it was said that new interpretation of universe and man, new laws, new society, struggle against tyrants and bullies, combating illogical theories and theoreticians, combating the various forms

¹ *Compilation of the Last Revolution of the Century*, vol. 1, (Ideology of the Islamic Revolution of Iran) p. 347.

² *Ibid.*, p. 327.

of polytheism and crying out for a just and free society, equality, human rights and tens of other human and social definitions have always been the slogan of the Divine prophets.

Rejection of the traditions of the era of ignorance, rejection of superstitious beliefs, rejection of worship of handcrafted deities and most important, restitution of human intellect have throughout history been manifested in the doctrine of the monotheist religions. The intellect has in every era of the historical period of the prophets, entered a more evolutionary stage and was revived.

At the top of the teachings of the prophets, the call to thinking and excursion

To the outer and inner self have been regarded as the most sacred slogan; then what logical and intellectual reason do we have to mention that revolution, change, transformation and revival exist only in modern thinking and do not exist in religious thinking?

Which mind accepts that because normally in the past our sights were set on the natural society while in the new era with acceptance of renaissance, we have accepted that it is possible to change society and establish a new society or build a new man and place a boundary in-between and ... this is one of the elements of the modern world.¹ Thus, does revolution have no relationship with religion? Or that basically, our thinking in the past was a religious thinking and has no relationship with revolution! The obvious falsity that the mind observes in this reasoning is that, "Since in the past we would think in this manner; thus, this is religious thinking" because no logic will accept that since our past thinking belonged to the past, it was necessarily religious. In the same way that the mind does not accept that whatever we are thinking today belongs to the modern world and in the same way that the mind does not accept that whatever is old is undesirable and whatever is modern is rational.

The important achievements of the thoughts of Imām Khomeinī and the theory of the Islamic Revolution was that such a simplistic, clichéd and conjured up assumption of religion and modern philosophy in general changed the course of history of Global changes. In the modern history, all changes were interpreted against the backdrop of modern western civilization and the future of nations was considered to be the past western history. All were pursuing that thing which the west had gone through called 'modern

¹ *Ibid.*

and progressive ideology'. Progress, advancement, democracy, freedom, human rights, political development and hundreds of other political, cultural and social terminologies were interpretations of the course of western history. By laying the foundations of the Islamic Revolution and the Islamic republic, the Imām played the lead role in this destiny that was apparently determined in advance by the force of history.

Imām Khomeinī and the Islamic Revolution proved that rebirth and progress are not and will not necessarily be the course of western history. The interpretation of the Imām of revolution, freedom, independence, government, politics, democracy and tens of other political phenomena were non-western and Islamic interpretations. Under such circumstances of absolute domination of western thinking, the Islamic Republic was founded. Imām Khomeinī altered the traditional interpretation of politics, social changes and political establishment.

This is a characteristic feature of the epoch-making intellectuals who with their appearance on the scene present a new interpretation of traditional definitions. Imām Khomeinī complains of those that do not comprehend the Islamic Revolution. While criticizing the archaic thinking, he sharply condemns the historical origin of the process of revival and progress as outdated thinking.

The criticism of the Imām of the movement of revival and progress as an abortive program is a historical one and refers to its two-hundred year experience in Iranian society. According to Imām Khomeinī, the result of this prolonged domination is extremely painful because the repercussion of the historical domination of this program finally results in:

Take away the substance of individuals so that he has no confidence even in himself. For example; we have physicians and it is not that Iran does not have physicians. We have physicians in abundance; so why is it that when we have an ailing person we immediately talk of sending him to Europe? This is because they have made us to become cynical of our own physicians.

We have physicians and we are distrustful of them; we have engineers and we cannot say that we do not have engineers; but they have taken away this substance from us so that if we want to build a road, the engineers must come from abroad. If we want to establish a factory; if we want to construct a big monument, the engineers must come from abroad. This is because they had launched to make us cynical of ourselves. They had emptied the substance from within us. We had become individuals whose sights were always focused on the west. Now you can also note it is the same. Now also when we talk of Islam, when you talk of Islam, these groups sit and talk of

democracy and democracy, why? Because they have become so westernized and so overawed by the west that they cannot imagine that a country can be governed with an Islamic program. With their all-out propaganda, they have emptied them of their inner substance; they have in other words brain-washed them and replaced the contents with the West; they have taken away our intellectual independence ...”¹

By laying the foundation of the Islamic Revolution, Imām Khomeinī once again revived the intellect in Iran; an intellect that for two-hundred years been blocked by the slogans of westernized movements and that had in the name of intellectualism, closed the path on the intellectuals and defined everything under the backdrop of product of foreign intellect. Imām Khomeinī and the Islamic Revolution reopened this blockage. Iranian intellect was revived with Imām Khomeinī. In the face of absolute emulation vis-à-vis western goods and western education, a new life was granted to society. According to the claims made by Robert D. Lay wherein he states that:

“Is there no western-oriented experimental element that can make possible a more profound view of the Islamic Revolution and that can explain the reasons for its success in Iran; the threat of other regimes in the world of Islam and strengthening of the protest of the Palestinians in the West Bank and the Gaza Strip? Are the social sciences not able to give a comparative view by means of which one can study the events in these countries and extraordinary movements whose objectives are at odds with the liberal and Marxist expectations?”²

Islamic Revolution; return to origins and meaning of historical progress

Some researchers are of the opinion that of the unique and distinguishing characteristics of the Islamic Revolution is that the Islamic leaders do not believe in historical progress ... it is for this reason the Islamic Revolution is distinct from rest of the revolutions of the Modern Era whose governing ideologies were basically historical and looked at the future. However, the ideology governing the philosophy of the Islamic Revolution is basically non-historical and looks at the past.³

¹ *Sahifa-ye Imām*, vol. 8, p. 79.

² *Collection of Theoretical Solutions of Islamic Revolution "The Islamic Revolution and Origins"* pp. 218-219.

³ *Collection of the Last Revolution of the Century*, vol. 1, (Ideology of the Islamic Revolution of Iran) p. 318.

Although it is not clear what the logical and historical reason of this claim that "Whatever looks at the past is non-historical and whatever refers to the future is historical" is, however, there is no doubt that the incantation of the meaning of historical progress for an ideology of renaissance and progress is not a spell which can be annulled by the theory of the Islamic Revolution. Rather, previously, Carl Pooper in his famous book entitled "Poverty of Historical Outlook on the Subject of Western Culture and Civilization" has attempted to prove that the open society of the west considers belief in the historical destiny to be absolute fallacy and has announced that every kind of prediction and prejudgment about progress and backwardness of human history even by scientific or any other logical methods to be impossible.¹ Especially it claims that, historical perspective is a poor and impotent method that yield no result...and for us it is not possible to predict the future trend of history.²

Apart from the truth or falsity of the judgment of Pooper or followers of his philosophy, there is no doubt regarding the uselessness of historical perspective or usefulness of the theory of historical progress in that the Islamic Revolution is a revolution of the return to origins and fundamentals. In the same way that there is doubt in the intellectual and historical inaccuracy of this theory that whatever refers to the past origins and foundations and fundamental principles is against historical progress.

By proposing a return to origins and fundamental principles of the theoretical pillars of the Islamic Revolution on one hand and vision of an objective oriented society of the Islamic system in the future destiny of the Islamic Republic system on the other hand, literally broke the spell of the meaning of historical progress. Historical events of the new era in the nature of all revolutions and social upheavals which occur in the area of western culture and civilization regard willpower focused on historical progress as a fundamental principle. According to this viewpoint, the meaning of historical progress as it is not in any way related to its past, has in fact, severed its links with the past and looks at the future. Therefore, any kind of movement and social upheaval whose topmost objective is return to origins and fundamental principles is not a revolution from the aspect of historical events of the new thinking; rather, it is a sort of anti-progress movement. Some followers of such beliefs opine that in the manner that Mr. Razzāqī has classified, it appears that the revolutionary movement in Iran is among the fundamentalist movements. According to the interpretation that we have of fundamentalist

¹ *Poverty of Historical Viewing*, p. 9.

² *Ibid.*, p. 10.

movements, return to original fundamentals, having a nostalgic viewpoint vis-à-vis the past; longing for revival of past chivalry and revival of ancestry and following of ancestral traditions are the main subjects. Thus, progress of this sort in the Islamic Revolution in relation to the historical future does not exist; rather, the Revolution seeks a return to the dawn of Islam and its golden era¹

This reasoning lacks logic and historical basis because any thing that is purely related to the future lacks historical persona and identity because it has not become a reality as yet and a thing which has yet to become a reality is subjective according to the sources of modern thinking. How can a subjective matter be historical? In other words, modern thinking despite the assumptions of these people, because on the subject of revolution it has a will focused on the future and the future has not been realized as yet, it presents a subjective picture of progress and this picture is precisely an unhistorical one. History means the story of phenomenon. Every phenomenon has a past and a present in the stage of its existence whose realization is visual and real. If we visualize a future for it, it is because of the tradition governing the trend of historical transformation of this phenomenon which is rooted in its past and present. Therefore, which person can claim that a phenomenon that does not possess such a historical story and does not take into account the value of its past and present and refers only to the future is a historical one? This is that same terminology which is known as the poverty of inclination to history.

Religious thinking and Islamic revolution, contrary to the above-mentioned viewpoint and because it is focused on the movement of a phenomenon, is precisely a historical phenomenon. Historical poverty oversees a thinking that has no regard for identity or personality of a phenomenon and reviews and investigates each one of them separately from its past and present whereas historical thinking is a thinking which is rooted and has its origins in past traditions and whose fruits lie in the future. Historical thinking is neither restricted to the past nor the present; rather it takes into consideration the historical movement of the phenomenon.

By historical progress we mean reference to history that is the spirit governing new philosophy. The element that distinguishes the modern philosophy from the old one is the thinking of referring to history that modern man and modern society comes into existence on the basis of that

¹ *Collection of the Last Revolution of the Century*, vol. 1 (Ideology of the Islamic Revolution of Iran) p. 320.

thinking.¹ Herein yet another famous fallacy exists that is noteworthy because the nature of new thinking and the acceptance and rejection of the past on one hand and description of a imaginary and unreal future on the other hand, lacks historical support because historical thinking consists of two perceptible willpower. One willpower refers to the events of the past and from the inside of these events the historical spirit arises and based on this spirit, the outcome of history is predicted while the based on objective, hope and aspiration.

The essence of the thinking of historical progress is based on objective and an ideal picture of the future. How can this thinking be compatible with the various inclinations of modern thinking? Modern thinking on the surface, claims to be visual and real and does not have a good relationship with objective, utopia and images overseeing the future or based on predictions of the future and regards these kinds of inclinations to be outside the scientific and rational framework and incompatible with scientific methods. Therefore, the spell of reference to history and historical progress cannot possible exist in the nature and essence of rightist and liberal thinking of modern philosophy even though outwardly and by claim it is tied to them.

This spell has been broken in relation to the basis and principles of the subject of the Islamic Revolution. In establishing the Islamic Republic system and the theory of the Islamic Revolution, Imām Khomeinī proved that the idea of return to origins and fundamental principles is a historical idea. It is a will, which is focused on the historical achievements and is a kind of reconstruction of the origins that in the course of history have been polluted with superstitions, false beliefs and traditions, biased renderings and fallacious judgments. According to Imām Khomeinī, all these superstitious beliefs are attacked as polytheist thoughts and beliefs. If we regard the logic of reference to origin as being the same as fundamentalism, yet again, the logic of rejection of the future is not historical.

Basically, Imām Khomeinī regards this way of thinking that a group believe that, "If we regard revolutionary movements in Iran among the fundamentalist movements, we have practically rejected the historical progress" as being wrong. This is because this way of thinking erroneously assumes that the interpretation, which we have of fundamentalist movement, return to authentic foundations, having nostalgia in relation to the past, longing for revival of chivalry of the past and...are the main subject, thus there exists no progress in this sense in the Islamic Revolution vis-à-vis the

¹ *Ibid.*, p. 319.

historical future. This thinking is not aware that leaning on origin and return to fundamental principles is a kind of historical reconstruction; meaning that it is connection of the present and the future to the historical past of a nation. This thinking is intrinsically a historical one; that too a dynamic historical thinking, which is based on profound and precise philosophy of history.

Those who have the minimal knowledge of Shī'ite philosophy know that the objective-oriented Shī'ite society does not lean on the past or yearns for revival of chivalry of the past and does not exchange nature for traditions of ancestors; rather it oversees the future. The philosophy of disappearance and awaiting according to Shī'ite thought is a dynamic, philosophical and historical thought. Followers of the above-mentioned thinking must at least not forget that Imām Khomeinī is a Shī'ite intellectual. In its intrinsic nature and essence of its hopes and aspirations, the Islamic Revolution has placed as its topmost slogan and objective, connection to the benevolent rule of the Savior Twelfth Imām of the Time (may Allah hasten his advent). The model of authentic government as epitomized by the Prophet of Islam and the rest of the Imāms must not mislead us into thinking that all hopes and aspirations of Shī'ites is buried in the past. We must distinguish between a model of original administration and original society. If a part of the model of authentic Shī'ite administration refers to the behavior of the infallible Imāms (peace be upon them) that is rooted in the past, there is no doubt that a concise, complete and perfect model belongs to the future; belongs to the rule of the Savior Twelfth Imām (may Allah hasten his advent). This thinking is precisely an ultra-historical philosophy all of whose actualities has been realized and will be utilized in history.

In modern philosophy, this bond, solidarity and historical perpetuation does not exist at all. What the modern intellectuals seek in the name of open society model is a kind of truncated historical models which never have any relation with their own past or the past of others. In other words, the models of the political systems of the west are not authentic continuations; rather they are truncated historical models.

In the course of the changes in western thinking, we do not come across anything called democracy or liberalism. The manner of governance of a nation and society in the course of history had been credited to democracy. That model was later extended as a desirable model to all historical movements. In reality, the extension of democracy, liberalism, socialism or modern thinking in the world was nothing except extension and development and in some areas, imposition of a model or several historical models from a part of the world to the rest of the areas. Imperialism, colonialism,

expansionism and aggression are the consequence of such an expansion and development.

According to the thinking of monotheistic Shī'ite society, origins even though rooted in the past, but because of its connection and complete and total realization in the future, possess historical perpetuation. The Shī'ite does not only hope in the realization of the monotheistic government. The Shī'ite seeks to extend the monotheistic society through the world. Despite these explanations, according to Imām Khomeinī, the system of the Islamic Republic is something beyond a transition government; transition to a monotheist society under the guidance and jurisprudence of the Twelfth Savior Imām (may Allah hasten his advent). It is not all that important what picture is presented of an interim government; rather its historical perspective is the product of the political philosophy of Imām Khomeinī. If we assume other than this, then we have not understood the political logic of Imām Khomeinī and more important, the political logic of Shī'ite thought.

If we have accepted the logic of the political philosophy of Imām Khomeinī and theory of the Islamic Revolution, then phrases such as civil society and similar things are not the final destination of the philosophy of the Revolution. Those who imagine that the phrase of civil society with all its instruments and applications was the ultimate objective of the political philosophy of the Imām and is the ultimate reverberation of the Islamic Revolution are truly paving the wrong way. Halting at such outposts is contrary both with the political philosophy of Imām Khomeinī as well as the essence of the theory of the Islamic Revolution. In the evolution of his historical thinking and his will for historical advancement, the Imām seeks the model of monotheist society in the true movement of historical epoch from the era of His Holiness Ādam until His Holiness the last prophet (peace be upon him) in the philosophy of the advent of the Savior Mahdī—the Twelfth Imām (may Allah hasten His appearance). All Divine prophets, Imāms and intellectuals of human society according to the viewpoint of essence of political philosophy of Imām Khomeinī in this symphony are in possession of weight, meaning and objective. Even those who play disharmonious notes in this symphony do nothing other than to create disorder in the natural, logical and historical trend of society.

In this natural and logical course of history, Imām Khomeinī is a physician who while teaching wisdom and unity, is guide and leader of society of multiplicity and the monotheist society is that place of transition in which multiplicity is transformed into unity and becomes a drop that disintegrates in the ocean. Imām Khomeinī is the intellectual of this period of

transition. In forthcoming chapters, we shall engage in this important discussion to the extent that is possible.

Imām Khomeinī: Intellectual of the period of transition to a monotheist society period of transition is a period in which a society with all its pillars, elements and structure passes from an unbearable, chaotic, unstable and illogical situation to a situation that is bearable, ideal, cohesive, stable and logical one. This period involves a fundamental change interpreted as a revolution.

A revolution needs thinking and planning. Revolutions contain social, political, cultural and intellectual engineering as well as for building a new society, they need a good architectural plan. Thus the intellectuals of the period of transition have a difficult job much like those of the prophets. The difficulty of their task is in that they must perform two important tasks. Initially, they must have the capability and a convincing plan for acceptance and rejection of the existing situation. This acceptance and rejection must be in a such a manner that the need to change and transform is accepted and people have faith in the change.

The second great task of the intellectuals of the period of transition is that they must explain and describe the desirable situation. This explanation must be in such a manner that the society shows its favor to it meaning that people accept it as worth sacrificing for that desirable situation.

Human beings are willing to change their daily lives with difficulty. To change from a situation to which they have been accustomed to for years and are habituated to it is not an easy task. In the same way that synchronizing with new conditions, beliefs, convictions, organizations, behaviors and structures is also a difficult task.

Actions of the intellectuals of the period of transition assumes importance and value from the aspect that they must lead, synchronize and organize two disharmonies in the society undergoing change with their own thinking, perspectives, reflections and inclinations. Earlier it was mentioned that the harbingers of the period of transition were always the Divine prophets. When the great prophets would be assigned to their prophetic mission, they would initially have to combat the fanaticisms of the era of ignorance and the obsolete and illogical traditions of the ancestors—despite all the attachments and solidarity that they would show for them—and on the other hand, with the rejection of the old society, they needed to prepare a new plan. The prophets were the founders of the new era in the course of history.

From this aspect, Imām Khomeinī is the intellectual of the period of transition because with the slogan of Islamic Revolution, he rejected the obsolete, illogical and superstitious system of monarchy and replaced it with a new system. However, I do not believe that one of the characteristic features of the intellectuals of the period of transition that they have one foot planted in tradition and another in modernity; meaning that in their opinions there are elements of modernity which are blended with elements of tradition.¹

Intellectuals of the period of transition as mentioned earlier, have two essential characteristics namely acceptance and rejection of the existing situation and explanation and detailing the desirable situation.

This acceptance and rejection doe in no way mean being planted firmly in tradition in the same way that it does not imply rejection of all beliefs and convictions that some interpret as tradition; explanation and detailing of the desirable situation also does not imply transition from tradition to modernity. Meaning of tradition and modernity have contrasting and contradictory interpretations and to obtain a single opinion about them is almost impossible. This article does not believe in entering the dispute between modernity and tradition; however, it emphasizes that thinking, reflection and action of the Imām is not of the material of tradition and modernity and they have their own exclusive indices. In the same way that we previously proved that it is the monotheist thinking and monotheist thinking by itself is neither traditional nor modern.

From various angles we can study the exclusive aspects of monotheist thought of the Imām. Whether in acceptance of the obsolete system or whether in establishment of the new system, the thoughts and ideas of the Imām have no compatibility with any of the modern ideas—in accordance with the definition of modernism.

A part of this exclusive aspects has been printed earlier in the article entitled "Imām Khomeinī and acceptance of modernization in religious and non-religious societies" by this author. ² It is not necessary to repeat it here. Another section is worthy of debate and analysis from another aspect which has no place in this article.

All of those who have tasted of the trend of thought of political philosophy of Imām Khomeinī have no doubt that his thoughts are conceivable and progressive within a purely monotheist plan. The greatness of the Islamic Revolution and Imām Khomeinī as an intellectual of the period

¹ From holy witness to holy trader, p. 92.

² *Imām Khomeinī and Acceptance of Modernization in Religious and Non-Religious Society*.

of transition lies in this. Therefore neither the Imām who considering that he has one foot planted in tradition and the other foot in modernity is intellectual of the period of transition and nor anything that has the color and smell of religion can be called tradition and anything, which has a non-religious color and smell can be called progressive.

Of the important aspects of the features of intellectuals of the period of transition which distinguishes them from the rest of the intellectuals is that they place modernization or their modern words within the heart of tradition. In other words, intellectuals of the period of transition do not construct the new society on the ruins of the old society; rather, they place it at the heart and soul of that society. The key to the success of the great prophets also lies in this; they too as intellectuals of the period of transition laid the foundations of modernization in the heart of the lasting traditions of society. If modernization had been built over the ruins of the past, it would never have penetrated inside the soul of the society and would not have perpetuated. An intellectual who builds his new words and aspirations without regard to historical support over the ruins of the past shall undoubtedly find no way except through force and compulsion to inculcate them in society. The key and mystery of the impotence and futility of the modernization plan in Iran lies in this subject. The plan for modernization and progress was from the start not implanted in the soul of the society of Iran; rather, right from the beginning, the proponents and claimants to idea of modernization and progress attempted to construct them over the ruins of the past. This building over the ruins in the era of the Qājār dynasty and also in the era of the Pahlavī dynasty was one of the lessons to be learnt from the plan for modernization in the contemporary history of Iran.

Intellectuals of the period of transition build the new society in the heart of the old one so that the trend of transformation in history does not suffer from interruption of history. Any kind of interruption in history results in anonymity of social transformations. Perhaps this was also the key to the perpetuation of most of the commandments of the universal prophets. No prophet rejected the teachings of the previous one; rather, they propounded the commandments of their own religion in continuation of the previous religion and in the heart of the previous society.

From this angle, Imām Khomeinī is the intellectual of the period of transition because he founded his new society within the heart of the traditional society of Iran and not over its ruins. This great action of the Imām resulted in that his model of a new Islamic political system not to be devoid of historical support. Such virtuous tradition has no place in modern

thinking. Followers of modern thinking claim that modern thoughts and ideas have no relation with the past and pertain to the future—albeit a future that lacks identity and persona. One must not seek for the roots of modern philosophy in the past; rather they must be realized in the future. We do not know what the situation that we are placed in right now is! It has been created for us in special circumstances. We are not aware of whether it has origins or not! We must wait for the future so that history proves its origins. What has been stated is the nature and essence of modern thinking. Although in practice and literally, one confesses to the lack of foundation of this belief, but at the level of theory, objectives and beliefs nothing except this is deduced from modern thinking.

Conclusion and the last word

The nature and essence of the Islamic Revolution can be interpreted with monotheist thought. Because of their non-monotheist nature, the theories of the Revolution in the area of modernism do not have scientific, philosophical and historical basis for explanation and interpretation of the Islamic Revolution.

The Islamic Revolution is the achievement of the fourth spiritual journey of Imām Khomeinī from the world of multiplicity to unity and from the aspect of fundamentals; it has full and complete resemblance to the spiritual journey of the prophets and saints. In this spiritual journey, Imām Khomeinī, although in a certain respect was the man of unity and teacher of monotheism, yet in other respects, he was the leader of multiplicity.

The Islamic Revolution is a natural, philosophical and historical product of the transformation of the world and man in monotheist traditions. The objective-orientation of this journey lies in a system called monotheist order. This monotheist order, which is also referred to as monotheist society is focused on the future of human societies.

A monotheist society is not a society that lacks historical identity and personality. If from the aspects of theory and knowledge it is rooted in past principles and origins, from the aspect of historical realization, it is rooted in hopes, aspirations and objectives of the future.

The spiritual journey of man and human society according to Islamic thought and political thinking of Imām Khomeinī is a continuous and perpetual one from a non-monotheist subjective and supplementary society to a monotheist meritorious society. In this spiritual journey, idea of dictatorship of the individual, group (Oligarchy) and gathering (realization of majority) are ideas that lack origin.

According to the theory of the Islamic Revolution, considering that "men are intrinsically envious and incline more towards criticism than to praise"¹ one cannot say that "establishment of new regulations and new political systems incorporate as much danger as the discovery of oceans and unknown lands." This is because inclination to modernity is dangerous for the society, which does not develop and grow on the basis of a natural course whereas according to the theory of the Islamic Revolution, because modernization is ingrained perpetually and continuously in the nature of the order of existence and human society, it is necessary and critical.

This continuous renewal contrary to the assumption of some individuals does not imply deviation from traditions and origins; rather, the continuous rebuilding of human beings, human societies and history is with regard to those origins. In the philosophy of the Islamic Revolution, as mentioned earlier, although the origins lie in the past but their realization is in the future.

Although the material for the historical perpetuation of the theory of the Islamic Revolution is return to origins, however, there is no logical reason for us to imagine that the new formations, bodies and organizations of this reconstruction are not focused on the present and the future. In other words, the nature of the Islamic Revolution is genuine and historical for this reason that its primary origins are in the past and its tertiary perpetuates into the future.

Historical progress in such thinking does not mean severing links with the past and waiting for the future. No phenomenon wears the clothes of existence with interruption of history so that we say that it has origins or not. That which today has been transformed into a sacred affair for human society—in the form of civil laws, modern political systems, science, technique, technology and so forth—is nothing except an accumulation of the achievements and efforts of the ancestors. These achievements with the present circumstances and objective models of the future are all the saga of history of transformation of human society.

Machiavelli whom a group regard as being the founder of modern political systems in the book of sayings has regarded the lack of effort of modern human society to emulate the virtuous traditions of the ancestors to be neither lethargy nor weakness; rather he regards it as a flaw in modern rearing²

This matter causes me to wonder and makes me sad as well. Especially considering that we observe that human beings revert to those instructions

¹ The book of *Sayings*, p. 35.

² *Ibid.* p. 36.

that the ancestors had issued in order to solve the legal disputes of citizens and to treat the ill. They seek the medications, which the ancestors used...but on the other hand, we see that they rarely emulate those lofty and marvelous tasks that according to narrations of history were undertaken in kingdoms and republics of ancient times by the governors, rulers, chiefs, citizens and lawmakers who would devote their lives to serve their homeland and are viewed more with wonder and amazement.¹

When despite the opponents of return to fundamental origins and principles Machiavelli who is the founder of the modern era and commentator of the superiority of man of the modern era claims that:

“Civil laws are not other than the commandments of the legal experts of bygone days which have been organized under a system and are the guides of our present-day judges and medicine is nothing other than the sum of experiences of the physicians of bygone eras whom the present-day physicians have made their guides.”²

What benefit does it have to label as unhistorical one of the biggest changes of the present era and to show it as being opposed with the meaning of historical progress? What problem of the problems of science and wisdom does it solve?!

Imām Khomeinī and the theory of the Islamic Revolution consigned once and for all the incantation of opiate of religion and poverty of history of religions to the museums of history. The awaiting of the advent and realization of the great Global revolution of Savior Imām Mahdī (may Allah hasten his blessed advent) in the future of history with the signs and conditions which have been described in the narratives for the era of the advent and the era of the rule of the Savior Imām of the Time are anticipation of the arrival of the perfect mind, absolute justice, advanced security and superior upbringing. The Islamic Revolution and the Islamic Republic system according to the thinking of Imām Khomeinī is a period of the periods of transition to such a society that have been mentioned in the religious narratives by the name of monotheist society.

¹ *Ibid.*

² *Ibid.*

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